BIOGRAPHICAL DICTION ARY:

CONTAINING

AN HISTORICAL, CRITICAL, AND IMPARTIAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

Most Eminent Persons

IN EVERY NATION IN THE WORLD,

PARTICULARLY THE BRITISH AND IRISH;

From the Earliest Accounts of Time to the present Period;

WHEREIN

THEIR REMARKABLE ACTIONS AND SUFFERINGS, THEIR VIRTUES, VICES, PARTS, AND LEARNING,

ARE ACCURATELY RECORDED AND DISPLAYED:

WITH CATALOGUES OF THEIR LITERARY PRODUCTIONS.

A NEW EDITION, IN EIGHT VOLUMES.

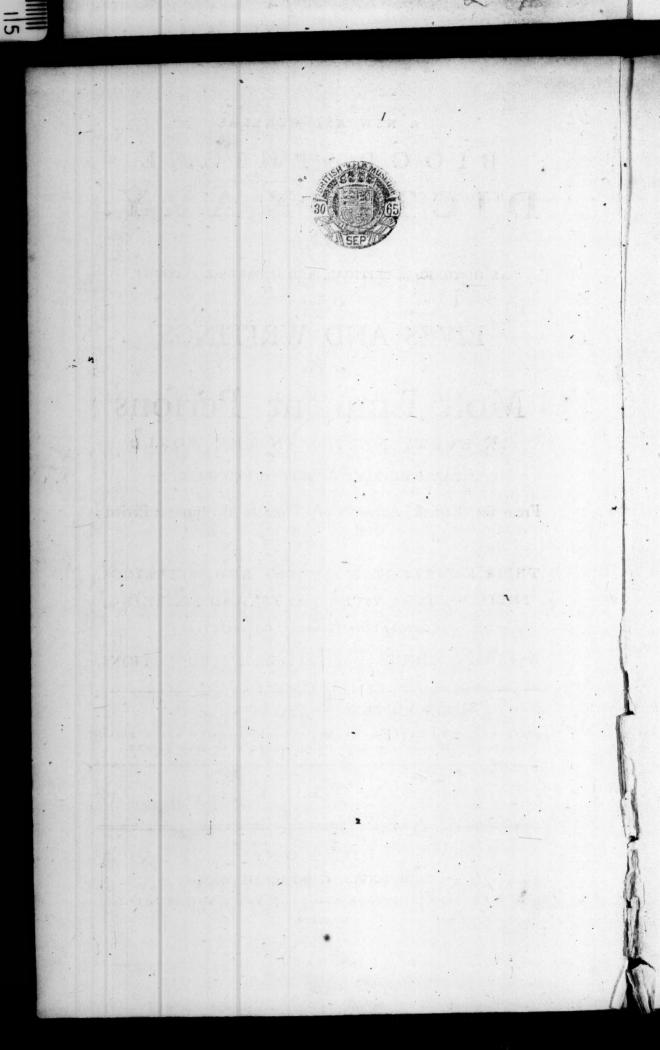
CORRECTED, ENLA GED, AND GREATLY IMPROVED; WITH THE ADDITION OF MANY HUNDREDS OF NEW LIVES, NEVER PUBLISHED BEFORE.

VOL. I,

LONDON:

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AND SOLD BY ALL BOOKSELLERS IN TOWN AND COUNTRY.

MDCCXCV.



PREFACE.

THE utility and excellence of Biographical memoirs, besides the entertainment derived from an accurate account of those persons, who, during their lives, have attracted public attention, must certainly be obvious to all. A record of the several memorable transactions of our ancestors and predecesfors, is not only the greatest monument that can be raised to their memory, but also serves as a stimulus to their fuccessors, who, if endued with any laudable ambition, must certainly be anxious of leaving to their posterity names equally famous and instructive: fuch were the strong motives for publishing a NEW EDITION of the GENERAL BIOGRAPHICAL DICTIONARY, containing illustrious characters of every nation, in alphabetical order, to render references the more easy; and certainly as no work is fo interesting, consequently no work stands in need of a revival oftener, feeing, that in the space of TEN or a DOZEN YEARS, there are not only opportunities A 2

tunities of supplying deficiencies and correcting former errors, but likewise making such additions as are absolutely necessary, for in that time how many lives of eminence and distinction, (as every annual obituary exhibits) drop off! an infertion, therefore, of those lives, in their proper places, must certainly render the latest edition of a work of this kind the most valuable and pleasing. To make room for these necessary additions, and still to comprise the work in rather a narrower compass than the former edition, in order to fuit the convenience of the Public at large, was a task which required much confideration; however, by retrenching feveral fuperfluities, as unnecessary notes, &c. or by uniting those that were absolutely necessary with the work itself, except such as would not admit the connection, and also by adopting fuller pages, we have not only been enabled to include SEVERAL LIVES of eminent Persons LATELY DECEASED, but likewise feveral others of ancient times, which have been omitted in the former Editions; which Addenda, besides the improvement of many others, must certainly give a superiority to the present, and render this new Edition univerfally acceptable.

To expatiate upon the merits of a Biographical undertaking like this, would not only be in us ridiculous,

culous, feeing that our most eminent authors (particularly Dr. Johnson) have already declared its utility, but likewise occupy more room than the nature of this work can admit. All who are willing to judge by comparison, and which is certainly the fairest mode of forming an opinion, must see, that those several pages, which our predecessors have used in the commendation of their undertaking, we have devoted to the Accomplisment of ours, presuming that our Readers are already acquainted with the great advantages resulting from a knowledge of Biography; or if not, that they soon will, by an immediate acquaintance with those characters, in the course of our work, who have made it their chief study and delight.

It may not, however, be amiss to apprise our Readers, that towards completing a New Edition of the General Biographical Dictionary, in order to remove the redundancies, supply the defects, and correct salse dates, &c. we have carefully consulted all the extensive publications of a similar tendency, the several memoirs of authors by their friends, and the works of those authors themselves, in order to avoid the partiality of friends; in short, we have spared neither attention nor expence to render this edition the most accurate, the most complete, and the most extensive.

extensive, though in a rather less compass. Our Readers will see by the dates, the several New Lives which are added; as all since the year 1784 have never been published before in a work of this kind—several of which have been written on purpose for this New Edition, and the materials collected from the best authorities.

Prefuming that the work will fufficiently speak for itself, any further remarks, which we can make, are wholly unnecessary.—We shall therefore only observe, that to the lives of all those who have been distinguished for their literary abilities, is subjoined, faithful catalogues of their works—of those who have rendered themselves eminent for inventions, is added a list of their contrivances—in short, no pains have been spared to immortalize every life, that has in any degree, contributed to the public welfare: the Statesman, Politician, Divine, Author, Painter, Physician, Composer, Mechanic, &c. &c. are here delineated in the most faithful and impartial manner.

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ARSENS (FRANCIS), lord of Someldyck and Spyck, was one of the greatest ministers for negotiation the United Provinces could ever boaft of. Cornelius Aarfens his father was register to the States; and being acquainted with Mr. du Plessis Mornay at the court of William prince of Orange, he prevailed upon him to take his fon under him, with whom he continued fome years. John Olden Barnevelt, who presided over the affairs of Holland and all the United Provinces, fent him afterwards agent into France; where he learned to negotiate under those profound politicians, Henry IV. Villeroy, Rosny, Silleri, Jeannin, &c.; and he acquitted himself so well as to obtain their approbation. Soon after he was invested with the character of ambaffador, being the first who was recognized as such by the French court; at which time Henry IV. declared that he should take precedence next to the Venetian minister. He resided in France fifteen years; during which time he received great marks of esteem from the king, who created him a knight and baron; and for this reason he was received amongst the nobles of the VOL. I. province

province of Holland. However, he became at length fo odious to the French court, that they defired to have him recalled. He was afterwards deputed to Venice, and to feveral German and Italian princes, upon occasion of the troubles in Bohemia: this was in 1620; "and it is to be observed," fays Mr. Wicquefort, " that the French king ordered the duke of Angouleme, the count of Methune, and Abbé des Peaux, his three ambaffadors, not to receive visits from Mr. Aarsens, who came from the States of the United Provinces to negotiate with some German and Italian princes, upon the fame affairs of Bohemia for which the ambaffadors of France had been deputed. The order fent for this purpose signified, that it was not intended as any indignity to the States, with whom the king was defirous to live always in friendship, but entirely upon account of Mr. Aarsens, for his having acted in a manner inconfiftent with the interest and digpity of his majesty." Mr. Aarsens was the first of three extraordinary ambaffadors fent to England in 1620; and the fecond, in 1641. In this last embassy his colleagues were the lord of Brederode first ambassador, and Heemsvliet as third; they were to treat about the marriage of prince William, fon to the prince of Orange. He was also ambassador extraordinary at the French court in 1624: and cardinal Richelieu having just taken the administration into his hands, and knowing he was an able man, made use of him to serve his own purposes.

Aarfens died in a very advanced age; and his son, who survived

him, was reputed the wealthiest man in Holland.

He has left very accurate and judicious memoirs of all those embassies in which he was employed; and it must be observed, that the various instructions given him by the States, and all the credential letters he carried in his later embassies, were drawn by himself; "whence we may conclude," says Mr. Wicquesort, "that he was the ablest person in all that country, not only for conducting of negotiations, but for instructing ambassadors what to

negotiate upon."

Du Maurier, in his memoirs, fays, "that he was of a spirit the most dangerous which ever arose in the United Provinces, and the more to be dreaded, as he concealed all the malevolence and artifice of foreign courts under the appearance of Dutch bluntness and simplicity; that he was vehement and persuasive, could advance arguments in savour of the worst causes, had an intriguing genius, and had kept a secret correspondence with some great men in France, whose conduct was not only suspected, but highly offensive to the king; and that, having bribed the French ambassador's secretary at the Hague, he thereby discovered the most secret designs of the French court." By this account we may see that Aarsens was a man of great abilities, and had an excellent turn for political negotiations.

AARSENS,

AARSENS, or AERSENS (PETER), called by the Italians Pietro Longo from his tallness, was a celebrated painter, and born at Amsterdam in 1519. His father, who was a stocking maker, meant to train him in his own way; but the mother, finding in him an inclination towards painting, was refolved that her fon should pursue his genius, even though she always were forced to fpin for her livelihood; and to this the good man her husband, we suppose for peace's sake, at length consented. His first master was Alart Claesser, an eminent painter in Amsterdam, under whom he so distinguished himself, that he soon engaged the attention of the great. When he was about eighteen, he went to Boffuin Hainault, to view the pieces of feveral mafters: thence to Antwerp, where he married, and entered into the company of painters. He excelled very particularly in representing a kitchen: but indeed he excelled upon all kinds of subjects. An altar-piece of his, viz, a crucifix, fetting forth an executioner breaking with an iron bar the legs of the thieves, &c. was prodigiously admired. This noble piece was destroyed by the rabble in the time of the insurrection anno 1566, although the lady of Sonneveldt in Alckmaer offered 200 crowns for it's redemption, as the furious peafants were bringing it out of the church: but they tore it to pieces, and trod it under foot. What pain to an artist to see his master-piece demolished! and indeed he afterwards complained of it to the populace in terms of fuch feverity, that more than once they were going to murder him. He died in 1585, leaving three fons, who succeeded in his profession. He had a mean aspect, which he did not amend by any attention to the exterior; for he always appeared very meanly dreffed.

AARTGEN, or AERTGEN, a painter of merit, was the fon of a wool-comber, and born at Leyden in 1498. He worked at his father's trade till he was eighteen, and then, having difcovered a genius for defigning, he was placed with Cornelius Engelhechtz, under whom he made a confiderable progrefs in painting. He became so distinguished, that the celebrated Francis Floris went to Leyden out of mere curiofity to fee him. He found him inhabiting a poor half-ruined hat, and in a very mean flyle of living: he folicited him to go to Antwerp, promiting him wealth and rank suitable to his merit, but Aartgen refused, declaring that he found more fweets in his poverty than others did in their riches. It was a custom with this painter never to work on Mondays, but to devote that day with his disciples to the bottle. He used to stroll about the streets in the night, playing on the German flute; and in one of those frolics he was drowned in 1564.

ABBADIE (JAMES), an eminent Protestant divine, born at Hay, in Berne, in the year 1658, as Niceron affirms in his Hiflory of Illustrious Men, though some say he was born in 1654. He studied at Saumur, at Paris, and at Sedan; at which last place he took the degree of D. D. Thence he went to Holland, and afterwards to Berlin at the defire of count d'Espense, where he was made minister of the French church lately established by the elector of Brandenbourg. He resided in this city for many years, and was always in high favour with the elector. The French congregation at Berlin was at first but thin; but, upon the revocation of the edict of Nantes, great numbers retired to Brandenbourg. They were received with the greatest humanity, so that Dr. Abaddie had in a little time a great charge, of which he took all possible care, and by his interest at court did many services to his distressed countrymen. The elector dying in 1688, Abbadie accepted of marshal Schomberg's proposal to go with him, first to Holland, and then to England with the prince of Orange. In the autumn of 1689, he went with the marshal to Ireland, where he continued till after the battle of Boyne in July 1690, in which his great patron was killed. This occasioned his return to London. where he was appointed minister of the French church in the Savoy; and some time after he was promoted to the deanery of Killaloe in Ireland, which he enjoyed for many years. Having made a tour to Holland, in order to publish one of his books, soon after his return he was taken ill in London, and died in the parish of Mary-le-bon, Sept. 23, 1727. He was strongly attached to the cause of king William, as appears by his elaborate defence of the Revolution, and his history of the Assassination Plot. He had great natural abilities, which he cultivated with true and ufeful learning. He was a most zealous defender of the primitive doctrine of the Protestants, as appears by his writings; and that strong nervous eloquence, for which he was fo remarkable, enabled him to enforce the doctrines of his profession from the pulpit with great spirit and energy.

ABBOT (GEORGE), archbishop of Canterbury, was born Oct. 29, 1562, at Guildford, in Surrey. (*) He received the rudiments of his education at the place of his nativity, under the

^(*) His father Maurice Abbot was a clothworker, and fettled at Guildford, where he married Alice Marsh; he suffered a great deal for his stedsastness in the Protestant religion, through the means of Dr. Story, who was a great persecutor of such persons in the reign of Queen Mary. The conclusion of their days, however, was more fortunate. They lived together 58 years, and enjoyed a very singular felicity in the success of their children. Both died in the same year, 1606, within ten days of each other; he at the age of 86, and she 80. They left behind them six sons; among which were George, afterwards the archbishop; Robert their eldest, and Maurice the youngest, who will be the subjects of the two tollowing articles.

care of Mr. Francis Taylor, master of the free school at Guildford, founded by Edward VI. From thence he was removed to Baliol college, Oxford. Nov. 29, 1563, he was elected probationer fellow of his college; and having foon after entered into holy orders, he became a celebrated preacher in the university. In 1593, he took his degree of B. D. and proceeded doctor in that faculty in May, 1597; and, in the month of September of the same year, he was elected master of University college. About this time it was that the differences began between him and Dr. Laud, which fublisted as long as they lived. In March 6, 1599, he was installed dean of Winchester: the year following he was chosen vice-chancellor of the university of Oxford, and a second time in 1603. In 1604, the translation of the Bible now in use was begun by the direction of king James; and Dr. Abbot was the fecond of eight divines of Oxford, to whom the care of translating the whole New Testament (except the Epistles) was committed. year following he was a third time vice-chancellor. In 1608, died his great patron Thomas Sackville, earl of Dorfet, lord high treasurer of England, and chancellor of the university of Oxford. After his decease, Dr. Abbot became chaplain to George Hume, earl of Dunbar, and treasurer of Scotland; with whom he went to that kingdom, to affift in establishing an union between the kirk of Scotland and the church of England; and in this affair he behaved with fo much address and moderation, that it laid the foundation of all his future preferment. When he was at Edinburgh, a profecution was commenced against one George Sprot, for having been concerned in Gowry's conspiracy eight years A long account of this affair, with a narrative prefixed by Dr. Abbot, was published at London, to satisfy the public about this matter, which had hitherto appeared doubtful and mysterious. Abbot's behaviour in Scotland fo much pleafed king James, that he ever after paid great deference to his advice and counsel. Upon the death of Dr. Overton, bishop of Litchfield and Coventry, the king named Dr. Abbot for his fucceffor; and he was accordingly confecrated bishop of those two united sees, in December, 1600. About a month afterwards, he was translated to the see of London, vacant by the death of Dr. Thomas Ravis. Upon the decease of Dr. Richard Bancroft, archbishop of Canterbury, on Nov. 2, 1610, his majelty had a new opportunity of tellifying his esteem for Dr. Abbot, and accordingly raised him. to the archiepiscopal see. He became now in the highest favour both with prince and people, and was concerned in all the great affairs both of church and state. However, he never appeared over fond of power, nor did he endeavour to carry his prerogative as primate of England to any great height; yet he shewed a steady resolution in the maintenance of the rights of the high-commissioncourt, and would not submit to lord Coke's prohibitions. Being a man

a man of moderation in his principles, he greatly displeased some of the high churchmen; but he had as great concern for the church as any of them, when he thought it really in danger. His great zeal for the Protestant religion made him a strenuous promoter of the match between the Elector Palatine and the princess Elizabeth, which was accordingly concluded and folemnized Feb. 14, 1612, the archbishop performing the ceremony on a stage erected in the royal chapel. On the 10th of April, his electoral highness set out for Germany: before his departure, he made a present of plate to the archbishop, of the value of a thousand pounds; and, as a mark of his confidence, he wrote a letter to him from Canterbury, informing him of the grounds of that discontent with which he left England. About this time the famous Hugo Grotius came over to England, to endeavour to give his majesty a better opinion of the Remonstrants, as they then began to be called: we have a very fingular account of the man, and of his negotiation, in a letter from the archbishop to fir Ralph Winwood. In the following year happened the famous case of divorce betwixt the lady Frances Howard, daughter of the earl of Suffolk, and Robert earl of Esex: this affair has been by many confidered as one of the greatest blemishes of king James's reign, but the part acted therein by the archbishop added much to the reputation he had already acquired for incorruptible integrity. In 1618, the king published a declaration, which he ordered to be read in all churches, permitting fports and pastimes on the Lord's day: this gave great uneafiness to the archbishop; who, happening to be at Croydon when it came thither, had the courage to forbid its being read. On April 5. 1619, fir Nicholas Kempe laid the first stone of the hospital at Guildford; the archbishop, who was present, afterwards endowed it with lands to the value of three hundred pounds per annum; one hundred of which was to be employed in fetting the poor to work, and the remainder for the maintenance of a master, twelve brothers, and eight fifters, who have blue cloaths, and gowns of the same colour, and half a crown a week each. Oct. 20, being the anniversary of the bishop's birth, is commemorated here, and the archbishop of Canterbury for the time being is the visitor of Towards the end of this year, the Elector Palatine the hospital. accepted of the crown of Bohemia, which occasioned great difputes in King James's councils: some were desirous that his majesty should not interfere in this matter, foreseeing that it would produce a war in Germany; others again were of opinion, that natural affection to his fon and daughter, and a just concern for the Protestant interest, ought to engage his majesty to support the new election. The latter was the archbishop's sentiment; and not being able at that time to attend the privy council, he wrote his mind with great boldness and freedom to the secretary of state. The archbishop being now in a declining state of health, used in the

the summer to go to Hampshire for the sake of recreation; and being invited by lord Zouch to hunt in his park at Branzill, he met there with the greatest misfortune that ever befel him; for he accidentally killed my lord's keeper, by an arrow from a crossbow, which he shot at one of the deer. This accident threw him into a deep melancholy; and he ever afterwards kept a monthly fast on Tuesday, the day on which this fatal mischance happened. He settled an annuity of 201. on the widow. There were several persons who took an advantage of this misfortune to lessen him in the king's favour; but his majesty said, " An angel might have miscarried in this fort." His enemies alledging that he had incurred an irregularity, and was thereby incapacitated for perform. ing the offices of a primate, the king directed a commission to ten persons, to inquire into this matter. The points referred to their decision were, 1. Whether the archbishop was irregular by the fact of involuntary homicide? 2. Whether that act might tend to scandal in a churchman? 3. How his grace should be restored, in case the commissioners should find him irregular? All agreed that it could not be otherwise done than by restitution from the king; but they varied in the manner. The bilhop of Winchester, the lord chief justice, and Dr. Steward, thought it should be done by the king, and by him alone. The lord keeper, and the bithops of London, Rochester, Exeter, and St. David's, were for a commission from the king directed to some bishops. Judge Dodderidge and fir Henry Martin were defirons it should be done both ways, by way of caution. The king accordingly paffed a pardon and dispensation; by which he affoilzied the archbishop of all irregularity, scandal or infamation, and declared him capable of all the authority of a primate. The archbishop thence forward feldom affifted at the council, being chiefly hindered by his infirmities; but in the king's last illness he was fent for, and attended with great constancy, till his majesty expired on the 27th of March, 1625. He performed the ceremony of the coronation of king Charles I. though very infirm and much troubled with the gout. He died at Croydon, Aug. 5, 1633, aged 71 years; and. was buried in the chapel of our lady, within the church dedicated to the Holy Trinity at Guildford.

The archbishop shewed himself, in most circumstances of his life, a man of great moderation to all parties; and was desirous that the clergy should attract the esteem of the laity by the sanctity of their manners, rather than claim it as due to their function. His notions and principles, however, not suiting the humour of some

writers, have drawn upon him many fevere reflections.

Dr. Wellwood afferts, that he was a person of wonderful temper and moderation; and in all his conduct shewed an unwillingness to stretch the act of uniformity beyond what was absolutely nesessary for the peace of the church, or the prerogative of the crown,

any farther than conduced to the good of the state. Being not well turned for a court, though otherwise of considerable learning and genteel education, he either could not, or would not, stoop to the humour of the times; and now and then, by an unscasonable stiffnefs, gave occasion to his enemies to represent him as not well inclined to the prerogative, or too much addicted to a popular interest; and therefore not fit to be employed in matters of government. As to the archbishop's learning and abilities as a writer, they have in general been confidered as respectable, and such as did him great honour. The following is a lift of his writings, as they were published: 1. Quæstiones sex, totidem prælectionibus in schola theologica Oxoniæ, pro forma habitis, discussæ et disceptatæ. anno 1597, in quibus e facra scriptura et patribus quid statuendum sit definitur; Oxoniæ, 1598, 4to. Francosorti, 1616, 4to .-2. Exposition on the prophet Jonah, in certain sermons preached in St. Mary's church in Oxford; London, 1600 .- 3. His answer to the questions of the citizens of London, in January, 1600, concerning Cheapside cross; London, 1641. The cross in Cheapfide was taken down in the year 1600, in order to be repaired; and upon this occasion the citizens of London defired the advice of both universities, Whether the cross should be re-erected or not? Dr. Abbot, as vice-chancellor of Oxford, faid, that the crucifix with the dove upon it should not be again set up, but approved rather of a pyramid or some other simple ornament. This determination was confiftent with his own practice, when in his faid office he caused several superstitious pictures to be burnt in the market-place in Oxford.—4. The reasons which Dr. Hill hath brought for the upholding of papiltry, unmarked and shewed to be very weak; Oxon. 1604.—5. A preface to the examination of George Sprot .- 6. A fermon preached at Westminster, May 26. 1608, at the funeral of Thomas earl of Dorset, late lord high treasurer of England, on Isaiah xl. 6. London, 1608.-7. Translation of part of the New Testament, with the rest of the Oxford divines, 1611.-8. Some memorials touching the nullity, betwixt the earl of Essex and his lady, pronounced September 25, 1613; at Lambeth, and the difficulties endured in the same. To this is added, Some observable things since September 25, 1613, when the fentence was given in the cause of the earl of Eslex, continued unto the day of the marriage, December 26, 1613, which also appears to have been written by his grace; and to it is joined, the speech intended to be spoken at Lambeth, September 25, 1613, by the archbishop, when it came to his turn to declare his mind concerning the nullity of the marriage. - 9. A brief description of the whole world; London, 1634.-10. A short apology for archbishop Abbot, touching the death of Peter Hawkins, dated October 8, 1621.—11. Treatife of perpetual visibility and succession of the true church in all ages; London, 1624, 4to.—12. A narrative

rative containing the true cause of his sequestration and disgrace at court, 1627. 13. History of the massacre in the Valtoline. 14. His judgment of bowing at the name of Jesus; Hamburgh, 1632.

ABBOT (MAURICE), youngest brother to the archbishop, and born at Guildford, and bred to trade in London, where he became an eminent merchant, and diffinguished himself in the direction of the affairs of the East India company, and in the most public-spirited extension of the national commerce. He was employed as a commissioner in the treaty concluded July 7, 1619, with the Dutch East India company respecting the commerce to the Molucca islands, one of the most memorable transactions of that reign, and in confequence of that treaty accompanied fir Dudley Diggs to Holland in 1620, to negotiate the recovery of the goods of some English merchants. In 1623, he was one of the farmers of the customs, and in 1624 one of the council for fettling and establishing Virginia. When Charles I. ascended the throne, Mr. Abbot was the first person that was honoured with knighthood. In 1625 he was elected into parliament for the city of London; and in 1627 was chosen sheriff. In 1635 he erected a noble monument at Guildford to the memory of his brother the archbishop. In 1638 he was lord mayor of London, and died Jan. 10, 1638; leaving one fon, George.* He was a man of an amiable character; and his love for trade was rewarded with proportionate success.

ABBOT (ROBERT), eldest brother to the archbishop, was born also in the town of Guildsord, in 1560; bred up under the same schoolmaster there; and afterwards sent to Baliol college, Oxford. In 8582, he took his degree of M. A. and soon became a celebrated preacher; and to this talent he chiefly owed his preferment. Upon his first sermon at Worcester, he was chosen lecturer in that city, and soon after rector of All Saints in the same place. John Stanhope, esq. happening to hear him preach at Paul's-cross, was so pleased with him, that he immediately presented him to the rich living of Bingham, in Nottinghamshire. In 1597, he took his degree of D. D. and, in the beginning of king James's reign, was appointed chaplain in ordinary to his majesty; who had such an opinion

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^{*}George Abbot was elected probationer fellow of Merton College, 1624, and admitted LL. B. 1630. Wood, in his life of archbishop Abbot, mentions a third George; but there is reason to suppose, that the two Georges he speaks of were the same person, who appears to have been author of—1. The whole Book of Job paraphrased, &c. Lond. 1640.—2. Vindiciæ Sabbathi, 1641. 4to.—3. Brief Notes upon the whole Book of Psalms, 1651; and some other things. He married a daughter of Col. Putesoy, of Caldecote-hall, Warwickshire; whose house he gallantly defended, by the help of the servants only, against the attacks of the Princes Rupert and Maurice with 18 troops of horse. He died Feb. 4, 1648, in his 44th year.

opinion of him as a writer, that he ordered the doctor's book, " De Antichristo," to be printed with his own commentary upon part of the Apocalypse. In 1600, he was elected master of Baliol college; which trust he discharged with the utmost care and affiduity, by his frequent lectures to the scholars, by his continual presence at public exercises, and by promoting temperance in the fociety. In November, 1610, he was made prebendary of Normanton in the church of Southwell; and in 1612, his majesty appointed him regius professor of divinity at Oxford; in which station he acquired the character of a profound divine, though a more moderate Calvinist than either of his two predecessors in the divinity-chair, Holland and Humphrey; for he countenanced the sublapsarian tenets concerning predestination. In one of his fermons before the university, where he was professor, he thus points out the oblique methods then practifed by some persons, who fecretly favoured Popery, to undermine the Reformation. "There were men," favs he, "who, under pretence of truth, and preaching against the Puritans, struck at the heart and root of that faith and religion now established amongst us; which was the very practice of Parsons' and Campian's counsel, when they came hither to feduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the Puritans, as what would suffice; so these do not expect to be accounted Papists, because they speak only against Puritans, but because they are indeed Papists, they speak nothing against them: or if they do, they beat about the bush, and that foftly too, for fear of disquieting the birds that are in it." Dr. Laud, then present, was so much suspected to be one of those persons here hinted at, that the whole auditory applied these reflections to him; nay, Laud himself wrote a letter to the bishop of Lincoln, complaining, " that he was fain to fit patiently at the " rehearfal of this fermon, though abused almost an hour together, to " being pointed at as he fat; yet would have taken no notice of it, " but that the whole university applied it to him; and his friends " told him, he should fink in his credit, if he answered not Dr. " Abbot in his own: nevertheless, he would be patient, and de-" fired his lordship would vouchsafe him some direction." But as Laud made no answer, it is likely the bishop advised him against it. The fame of Dr. Abbot's lectures became very great; and those which he gave upon the supreme power of Kings against Bellarmine and Suarez fo much pleased his majesty, that, when the see of Salisbury became vacant, he named him to that bishoprick; and he was confecrated by his own brother at Lambeth, Dec. 3, 1615. When he came to Salisbury he found the cathedral running to decay, through the negligence and covetoufness of the clergy belonging to it: however, he found means to draw five hundred pounds from the prebendaries, which he applied to the reparation

of this church. He then gave himfelf up to the duties of his function with great diligence and affiduity, vifiting his whole diocefe in person, and preaching every Sunday, whilst health would permit, which was not long; for his fedentary life, and close application to study, brought upon him the gravel and stone, of which he died March 2, 1617, in the 58th year of his age. He did not fill the fee quite two years and three months; and was one of the five bishops, which Salisbury had in fix years. He was buried opposite to the bishop's feat in the cathedral. Dr. Fuller, speaking of the two brothers, fays, "that George was the more plaulible preacher, Robert the greatest scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert." Robert had been twice married, and his fecond marriage gave fome displeasure to the archbithop. He left one son, and one daughter; Martha, who was married to Sir Nathaniel Brent, warden of Merton college in Oxford.

Dr. Abbot wrote the following pieces: The mirror of popish subtilities: 2. The exakation of the kingdom and priest-hood of Christ, a sermon on the 110th psalm. 3. A demonstration of Antichrist. 4. Defence of the reformed catholic of Mr. W. Perkins, against the ballard counter-catholic of Dr. William Bishop, seminary priest. 5. The old way, a sermon. 6. The true ancient Roman Catholic. 7. Antilogia: adversus apologiam Andreæ Eudæmon Johannis Jesuitæ, pro Henrico Garnetto Jesuito proditore, 1613. 8. De gratia & perseverantia sanctorum, exercitationes habitæ in academia Oxoniensi, 1618. 9. In Ricardi Thomsoni, Angli-Belgici Diatribam, de amissione & intercessione justificationis & gratiæ, animadversio brevis, 1618. 10. De suprema potestate regia, exercitationes habitæ in academia Oxoniensi contra Rob. Bellarmine, 1619.

He also left behind him several manuscripts, which Dr. Corbet made a present of to the Bodleian library.

ABELARD (Peter), one of the most celebrated doctors of the twelfth century, was born in the village of Palais, six miles from Nantz, in Britany. Being of an acute genius, he applied himself to logic with more success than to any other study; and travelled to several places on purpose to exercise himself in this science, disputing wherever he went, discharging his syllogisms on all sides, and seeking every opportunity to signalize himself in disputation. He sinished his studies at Paris; where he found that samous professor of philosophy William de Champeaux, with whom he was at first in high favour, but did not continue so long; for this professor, being puzzled to answer the subtle objections started by Abelard, grew at last out of humour, and began to hate him. The school soon ran into parties; the senior pupils, out of envy to Abelard, joined with their master: which only heightened the presumption

prefumption of our young philosopher, who now began to think himself completely qualified to instruct others, and for this purpose erected an academy at Melin, where the French court then refided. Champeaux used every method in his power to hinder the establishment of this school; but his opposition only promoted the fuccess of his rival. The fame of this new logical professor spread greatly, and eclipfed that of Champeaux; and Abelard was fo much elated, that he removed his school to Corbeil, that he might harass his enemy the closer in more frequent disputations: but his excessive application to study brought upon him an illness, which obliged him to remove to his native air. After two years stay in Britany, he returned to Paris; where Champeaux, though he had refigned his professorship, and was entered among the canons regular, yet continued to teach amongst them. Abelard disputed against him on the nature of universals with such strength of argument, that he obliged him to renounce his opinion, which was abstracted Spinozism unexplained. This brought the monk into fuch contempt, and gained his antagonist so much reputation, that the lectures of the former were wholly deferted; and the professor himself, in whose favour Champeaux had resigned, gave up the chair to Abelard, and became one of his hearers. But no fooner was he raifed to this dignity, than he found himself more and more exposed to the darts of envy. The canon-regular got the professor, who had given up the chair to Abelard, to be discarded, under pretext of his having been guilty of some obscene practices; and one, who was a violent enemy to Abelard, fucceeded. Abelard, upon this, left Paris, and went to Melun, to teach logic as formerly; but did not continue there long: for as foon as he heard that Champeaux was retired to a village with his whole community, he posted himself on mount St. Genevieve, and there erected his school like a battery against the professor, who taught at Paris. Champeaux, finding his friend thus belieged in his school, brought back the canons-regular to their convent; but this, instead of extricat-Ing him, was the cause of his being deserted by all his pupils; and foon after this poor philosopher entered into a convent. Abelard and Champeaux were now the only antagonists, and the senior was far from having the advantage. Before the contest was finished, Abelard was obliged to go to fee his mother; who, after the example of her husband, was about to retire to a cloyster. At his return to Paris, he found his rival promoted to the bishoprick of Chalons; fo that now having it in his power to give up his school without the imputation of Lying from the field, he refolved to apply himfelf wholly to the study of divinity; and for this purpose removed to Laon, where Anselm gave lectures on theology with great applause. Abelard, however, upon hearing him, conceived no opinion of his capacity; and therefore, instead of attending his lectures, he resolved to read divinity to his fellow-students. He accordingly explained

explained the prophecies of Ezekiel in fuch a fatisfactory manner, that he foon had a crowded audience: which raifed the jealoufy of Anselm to such a degreee, that he ordered Abelard to leave off his lectures. Abelard upon this returned to Paris, where he explained Ezekiel in public with fo much fuccess, that in a short time he became as famous for his knowledge in divinity as in philosophy; and his encouragement was so considerable, that he was enabled to live in great affluence. That he might enjoy all the sweets of life, he thought it necessary to have a mistress; and accordingly fixed his affections on Heloise, a canon's niece, preferably to a number of virgins and married women, into whole good graces, he fays, he could eafily have infinuated himself. The canon, whose name was Fulbert, had a great paffign for money, and vehemently defired to have Heloise a woman of learning: which disposition of the uncle Abelard contrived to make subservient to his design. " Allow me (faid he to Fulbert) to board in your house; and I will pay you whatever fum you demand in confideration thereof." The fimple uncle, thinking he should now furnish his niece with an able preceptor, who, instead of putting him to expence, would pay largely for his board, fell into the fnare; and requested Abelard to instruct her day and night, and to use compulsion in case she should prove negligent. The preceptor gave himself no concern to fulfil the expectations of Fulbert; he foon spoke the language of love to his fair disciple; and, instead of explaining authors, amused himfelf in kiffing and toying with his lovely pupil. "Under pretence of learning (fays he) we devoted ourselves wholly to love; and our studies furnished us with that privacy and retirement, which our passion desired. We would open our book, but love became the only lesson; and more kisses were exchanged, than sentences explained. I put my hand oftener to her bosom than to the book; and our eyes were more employed at gazing at each other, than looking at the volume. That we might be the less suspected, I fometimes beat her, not out of anger, but love; and the stripes were sweeter than the most fragrant, ointments." Having never tasted such jovs before, they gave themselves up to them with the greatest transport; so that Abelard now performed the functions of his public office with great remissiness, for he wrote nothing but amorous verses. His pupils, perceiving his lectures much altered for the worfe, quickly gueffed the cause; but the simple Fulbert was the last person who discovered Abelard's intrigue. He would not at first believe it; but his eyes being at length opened, he obliged his boarder to quit the family. Soon after, the niece, finding herself pregnant, wrote to her lover, who advised her to leave Fulbert. She complied with the advice of Abelard, who fent her to his fifter's house in Britany, where she was delivered of a son; and, in order to pacify the canon, Abelard offered to marry Heloise privately. This proposal pleased the uncle, more than the niece;

niece; who, from a strange fingularity in her passion, chose rather to be the mistress than the wife of Abelard. At length, however, the consented to a private marriage; but even after this would, on some occasions, affirm with an path that she was fill unmarried. Fulbert, being more desirous of divulging the marriage, to wipe off the aspersion brought upon the family, than of keeping his promise with Abelard not to mention it, often abused his niece, when the absolutely denied her being Abelard's wife. Her hufband thereupon fent her to the monastery of Argenteuil; where, at his desire, she put on a religious habit, but not a veil. Heloise's relations, looking upon this as a second piece of treachery in Abelard, were transported to such a degree of resentment, that they hired ruffians, who forcing into his chamber by night, deprived him of his manhood. This infamous treatment forced Abelard to a cloyster, there to conceal his confusion; so that it was shame, and not devotion, which made him put on the habit in the abbey of St. Dennis. The diforders of this house, where the abbot exceeded the rest of the monks in impurity as well as in dignity, soon drove Abelard from thence; for, having taken upon him to cenfure their behaviour, he thereby became fo obnoxious, that they defired to get rid of him. He retired next to the territories of the count of Champagne, where he gave public lectures; and drew together such a number of hearers, that the other professors, whose pupils left them to go to Abelard, being ftung with envy, began to raise persecutions against him. He had two formidable enemies in Laon, who perceiving the prejudices done to their schools in Rheims by his great reputation, fought an opportunity to ruin him; and they were at last furnished with one by his treatise on the Trinity, where they pretended to have discovered a most dreadful herefy. Upon this they prevailed on their archbishop to call a council at Soissons, in the year 1121: which, without allowing Abelard to make his defence, fentenced him to throw the book into the flames, and to shut himself up in the cloyster of St. Medard. Soon after he was ordered to return to the convent of St. Dennis: where, happening to fay, that he did not believe their St. Dennis to be the Areopagite mentioned in scripture, he exposed himself to the abbot; who was overjoyed with the opportunity of blending a state crime with an accufation of false doctrine. The abbot immediately called a chapter; and declared, that he was going to deliver up to the fecular power a man, who had audacioully trampled on the glory and diadem of the kingdom. Abelard, knowing these menaces were not to be despised, fled by night into Champagne; and, after the abbot's death, obtained leave to lead a monastic life wherever he pleased. He now retired to a solitude in the diocese of Troies, and there built an oratory, which he named the Paraclet; where great numbers of pupils reforted to him. This revived that envy, by which he had been so often perfecuted:

fecuted; and he now fell into the most dangerous hands: for he drew upon himself the fury and malice of St. Norbert and St. Bernard, who had fet up for being restorers of the ancient discipline, and were enthusiasts whom the populace followed as new apostles. They raifed fuch calumnies against him, as hurt him greatly with his principal friends; and those, who still continued to esteem him. durft not shew him any outward marks of their friendship. His life became fo uneafy to him, that he was upon the point of flying to some country where Christianity was not professed; but fate determined otherwise, and he was brought anew amongst Christians, and monks worse than Turks. The monks of the abbey of Ruis, in the diocese of Vannes, having chosen him their superior, he now hoped he was got into a quiet afylum; but it foon appeared, that he had only exchanged one evil for another. He endeavoured to reform the corrupt manners of the monks, and took the revenues of the abbey out of their hands; fo that they were now obliged to maintain their concubines and their children at their own expence. This strict though laudable behaviour raised a great spirit against him, and brought him into many dangers. About this time the abbot of St. Dennis having expelled the nuns from Argenteuil, Abelard, in pity to Heloife, their priorefs, made her a present of the Paraclet; where she took up her residence with fome of her fifter nuns. After this he made several journeys from Brittany to Champagne, to fettle Heloife's affairs, and to relax himself from the cares and uneasiness he met with in his abbey; fo that, notwithstanding the horrid usage he had received by means of Heloife's relations, they still spread malicious calumnies against In 1140, he was accused of herefy before the archbishop of him. Sens. He defired he might be permitted to make his defence; and a council was accordingly furnmoned for that purpose, at which king Lewis the feventh was prefent, and St. Bernard appeared as his accuser. They began by reading in the assembly several propositions extracted from the works of. Abelard, which so alarmed him, that he appealed to the pope. The council nevertheless condemned the propositions, but determined nothing in regard to his person; and they sent an account of their proceedings to pope Innocent II, praying him to confirm their determination. pope complied with their request; ordered Abelard to be confined, his book to be burnt, and that he should never teach again. His Holiness, however, some time after, softened the rigour of this fentence, at the intercession of Peter the Venerable; for Peter had not only received this heretic into his abbey of Clugni, but had even brought about a reconciliation betwixt him and St. Bernard, who had been the chief promoter of his persecution in the council of Sens. In this fanctuary at Clugni, Abelard was treated with the utmost humanity and tenderness; here he gave lectures to the monks; and his whole behaviour shewed the greatest humility

and industry. At length, being grown infirm from the prevalence of the scurvy and other disorders, he was removed to the priory of St. Marcellus, a very agreeable place on the Saon, near Chalons; where he died April 21, 1142, in the fixty-third year of his age. His corpse was sent to Heloise, who deposited it in the Paraclet.

ABELL (JOHN), an Englith mufician, was celebrated for a fine counter-tenor voice, and for his skill on the lute. Charles II. of whose chapel he was, and who admired his finging, had formed a resolution of sending him to the Carnival at Venice, in order to shew the Italians what England could produce in this way; but the scheme was dropped. Abell continued in the chapel till the Revolution, when he was discharged as being a Papist. Upon this he went abroad, and distinguished himself by singing in public in Holland, at Hamburg, and other places; where, acquiring plenty of money, he fet up a splendid equipage, and affected the man of quality: though at intervals he was fo reduced, as to be obliged to travel through whole provinces, with his lute flung at his back. In rambling he got as far as Poland, and at Warfaw met with a very extraordinary adventure. He was fent for to court; but, evading to go by some slight excuse, was commanded to attend. At the palace he was feated in a chair, in the middle of a spacious hall, and fuddenly drawn up to a great height; when the king with his attendants appeared in a gallery opposite to him. At the same instant a number of wild bears were turned in; when the king bid him chuse, whether he would fing, or be let down among the bears? Abell chose to fing, and declared afterwards, that he never fung so well in his life.

After having rambled for many years, it feems that he returned to England; for, in 1701, he published at London a collection of fongs in several languages, with a dedication to King William. Towards the end of Queen Anne's reign he was at Cambridge with his lute, but met with little encouragement. How long he lived afterwards, is not known. This artist is said to have possessed fome secrets, by which he preserved the natural tone of his voice to an extreme old age.

ABERNETHY (JOHN), an eminent diffenting minister in Ireland, was born Oct. 19, 1680: his father, a dissenting minister in Colraine; his mother, a Walkinshaw of Rensrewshire in Scotland. In 1689, he was separated from his parents; his father being obliged to attend some public affairs in London; and, his mother, to avoid the tumult of the Irish insurrection, withdrawing to Derry. He was at this time with a relation, who in that general confusion determined to remove to Scotland; and having no opportunity of conveying the child to his mother, carried him along with him.

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By this means he escaped the hardships of the siege of Derry, in which Mrs. Abernethy loft all her other children. Having spent fome years at a grammar school, he was removed to Glasgow college, where he continued till he took the degree of M. A. His own inclination led him to the study of physic, but he was diverted from this by the advice of his friends, and turned to that of divinity; in pursuance of which he went to Edinburgh, and was some time under the care of the celebrated professor Campbell. At his return home, he proceeded in his studies with great success, and was licenfed to preach by the prefbytery before he was twenty-one years of age. In 1708, having a call by the diffenting congregation at Antrim, he was ordained. His congregation was large, and he applied himself to the pastoral work with great diligence. His preaching was much admired; and as his heart was fet upon the acquifition of knowledge, he was very industrious in reading. In 1716, he attempted to remove the prejudices of the native Irish in the neighbourhood of Antrim, who were of the populh persuasion, and bring them over to the protestant faith. His labours were not without fuccess, for several were prevailed upon to renounce their errors.

About the time that the Bangorian controverly was on foot in England, and a spirit of Christian liberty prevailed, a considerable number of ministers and others, in the north of Ireland, formed themselves into a society, in order to their improvement in useful knowledge; and, for this purpose, to bring things to the test of reafon and scripture, without a servile regard to any human authority. Abernethy went into this defign with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast fociety. Debates foon grew warm, and diffentions high among them, on the subject of requiring subscriptions to the Westminster confession. This controversy, on the negative side of which Abernethy was one of the principal leaders, was brought into the general fynod, and ended in a rupture in 1726. The fynod determined, that those ministers, who at the time of this rupture, and for some years before, were known by the name of non-subscribers should be no longer of their body: the consequence of which was, that the ministers of this denomination found every where great difficulties arising from jealousies spread among their people. The reputation which Abernethy had acquired, and which was established by a long course of exemplary living, was no security to him from these. Some of his people forfook his ministry, and went to other congregations: and in fome time the number of the scrupulous and diffatisfied fo increased, that they were by the fynod erected into a distinct congregation, and provided with a minister. There haspened about this time a vacancy in the congregation of Woodstreet in Dublin: to this Abernethy had an invitation, which he accepted. When he came to Dublin, he applied himself to study VOL. I.

and composing of sermons with as great industry as ever. He wrote all his sermons at full length, and constantly made use of his notes in the pulpit. Here he continued his labours for ten years with much reputation: and while his friends, from the strength of his constitution and his perfect temperance, promised themselves a longer enjoyment of him, he was attacked by the gout, to which he had been subject, in a vital part, and died, Dec. 1740, in the both year of his age.

His works are, a few occasional fermons, papers published in the controversies in the north, and tracts relating to the repeal of the test act. After he came to Dublin, he preached a set of sermons upon the divine attributes: and in his own life-time published in one volume 8vo. all upon the existence and natural persections of

the Deity.

ABGARUS, a name given to feveral of the kings of Edeffa, in Syria. The most celebrated of them is one who, it is faid, was cotemporary with Jesus Christ; and who having a distemper in his feet, and hearing of Jesus's miraculous cures, requested him, by letter, to come and cure him. Eusebius, who believed that this letter was genuine, and also an answer our Saviour is faid to have returned to it, has translated them both from the Syriac, and afferts that they were taken out of the archives of the city of Edella. first is as follows: " Abgarus, prince of Edessa, to Jesus the holy Saviour, who hath appeared in the flesh in the confines of Jerusalem, greeting. I have heard of thee, and of the cures thou halt wrought without medicine or herbs. For it is reported thou makeft the blind to fee, the lame to walk, lepers to be clean, devils and unclean fpirits to be expelled, fuch as have been long difeafed to be healed, and the dead to be raifed; all which when I heard concerning thee, I concluded with myself, That either thou wast a God come down from heaven, or the fon of God fent to do these things. I have therefore written to thee, befeeching thee to vouchfafe to come unto me, and cure my disease. For I have also heard that the Jews use thee ill, and lay snares to destroy thee. I have here a littlecity, pleasantly situated, and sufficient for us both. ABGARUS." To this letter Jesus, it is said, returned an answer by Ananius, Abgarus's courier, which was as follows: " Bleffed art thou, O Abgarus! who hall believed in me whom thou hall not feen; for the scriptures say of me, They who have seen me have not believed in me, that they who have not feen, may, by believing, have life. But whereas thou writest to have me come to thee, it is of necessity that I fulfil all things here for which I am fent; and having finished them to return to him that fent me: but when I am returned to him, I will then fend one of my disciples to thee, who shall cure thy malady, and give life to thee and thine. Jesus." After Jefus's ascension, Judas, who is also named Thomas, fent Thaddeus,

one of the seventy, to Abgarus; who preached the gospel to him and his people, cured him of his disorder, and wrought many other miracles: which was done, says Eusebius, A. D. 42.—Though the above letters are acknowledged to be spurious by the candid writers of the church of Rome; several Protestant authors, as Dr. Parker, Dr. Cave, and Dr. Grabe, have maintained that they are genuine and ought not to be rejected.

ABLANCOURT. See Perrot.

ABLE, or ABEL (THOMAS), was admitted B. A. at Oxford. July, 4, 1513, and took his degree of M. A. June 26, 1516. He was afterwards appointed chaplain to queen Catherine, wife to king Henry VIII. Mr. Bouchier thus speaks of him: "Vir longe doctiffimus, qui reginæ aliquando in musicarum tactu & linguis operam fuam navaret;" a man of great learning, who used Cometimes to teach the queen music and the languages. He greatly distinguished himself by opposing the divorce of the queen, and was a violent enemy to the king in all his unlawful proceedings. wrote a treatise, " De non dissolvendo Henrici et Catherinæ matrimonio." In the year 1534, he was attainted of misprision, for taking part and being active in the affair of Elizabeth Barton, the holy maid of Kent, as the was called. He was afterwards fentenced to die for denying the king's supremacy, and was accordingpieces: but they have been lost. When in prison he was confined very closely; and the keeper of Newgate was once fent to the Marshalsea for allowing him and Dr. Powell to go out upon bail.

ABRABANEL (ISAAC), a famous rabbi, born at Lisbon in 1437, of a family who boasted their descent from king David. He raifed himself considerably at the court of Alphonso V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death; but, upon his decease, he felt a trange reverse of fortune under the new king. Abrabanel was in his 45th year, when John II. succeeded his father Alphonso. those, who had any share in the administration in the preceding reign, were discarded: and, if we give credit to our rabbi, their death was fecretly resolved, under the pretext of their having formed a design to give up the crown of Portugal to the king of Spain. Abrabanel, however, suspecting nothing, in obedience to the order he received to attend his majefly, fet out for Lifbon with all expedition; but having, on his journey, heard of what was plotting against his life, he fled immediately to his Castilian majesty's dominions. A party of foldiers were dispatched after him, with orders to bring him dead or alive: however he made his escape. but all his possessions were confiscated. On this occasion, he lost all D 2

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his books; and also the beginning of his " Commentary upon the book of Deuteronomy," which he much regretted. Some writers affirm, that the cause of his disgrace at this time was wholly owing to his bad behaviour; and they are of the same opinion in regard to the other persecutions, which he afterwards suffered. But however this may be, upon his fettling in Castile, he began to teach and write. In 1484, he wrote his "Commentary upon the books of Joshua, Judges, and Samuel." Being afterwards sent for to the court of Ferdinand and Isabel, he was advanced to preferment; which he enjoyed till the year 1492, when the Jews were driven out of the Spanish dominions. He used his utmost endeavour to turn off this dreadful florm; but all proved ineffectual, fo that he and all his family were obliged to quit the kingdom, with the rest of the Jews. He retired to Naples; and, in 1493, wrote his "Commentary on the books of the Kings." Having been bred a courtier, he did not neglect to avail himself of the knowledge he had acquired at the courts of Portugal and Arragon, fo that he foon ingratiated himself into the favour of Ferdinand king of Naples, and afterwards into that of Alphonso. He followed the for-tune of the latter, accompanying him into Sicily, when Charles VIII. the French king, drove\him from Naples. Upon the death of Alphonso, he retired to the island of Corfu, where he began his " Commentary on Isaiah" in 1495; and, about this time, he had the good fortune to find, what he had written on the book of Deuteronomy. The following year, he returned to Italy, and went to Monopoli in Apulia, where he wrote feveral books. In 1496, he finished his " Commentary on Deuteronomy;" and also composed his " Sevach Pesach," and his " Nachalath Avoth." In the succeeding year, he wrote his " Majene Hajeschua," and, in 1498, his "Maschania Jeschua," and his "Commentary on Isaiah." Some time after he went to Venice, to settle the disputes betwixt the Venetians and Portuguese relating to the spice trade; and on this occasion he displayed so much prudence and capacity, that he acquired the favour and esteem of both those powers. 1504, he wrote his "Commentary on Jeremiah;" and, according to fome authors, his "Commentary on Ezekiel, and the twelve minor prophets." In 1506, he composed his " Commentary on Exodus;" and died at Venice in the year 1508, in the 71st year of his age. Several of the Venetian nobles, and all the principal Jews, attended his funeral with great pomp. His corpfe was interred at Padua, in a burial-place without the city. The perfecutions of the Jews, under which he had been a confiderable sufferer, affected him to a very great degree; fo that the remembrance thereof worked up his indignation against the Christians, and made him inveigh against them in the strongest terms. There is hardly one of his books, where he has omitted to shew his refentment and defire of revenge; and whatever the subject may be, he never fails, somehow

or other, to bring in the distressed condition of the Jews. He was a most assiduous man in his studies, in which he would spend whole nights, and would fast for a considerable time.

ABSTEMIUS (LAURENTIUS), an Italian writer, born at Macerata, in La Marca de Ancona, who devoted himself early to the study of polite literature, and made a surprising progress therein. He taught the Belles Lettres at Urbino, where he was librarian to Duke Guido Ubaldo; to whom he dedicated a small piece, explaining some dark passages in the ancient authors. He published it under the pontificate of Alexander VI. and another treatife also. entitled " Hecatomythium," from its containing a hundred fables, which he inscribed to Octavian Ubaldini, count de Mercatelli. His Fables have been often printed with those of Æsop, Phædrus, Gabrias, Avienus, &c. He has these ancient mythologists generally in view, but does not always strictly follow their manner; fometimes intermixing his fable with a merry story, and now and then somewhat satyrical upon the clergy. His 104th sable of the Talents Multiplied is a proof of this. A priest, as we are there told, was ordered by his bishop to superintend a monastery, where there were five nuns, by each of whom he had a fon before the year was out. The bithop, hearing of this, was highly enraged; and, fending for the prieft, reprimanded him feverely, calling him a perfidious facrilegious villain, for having thus defiled the temples of the Holy Ghost. " Lord," faid the priest, " thou deliveredst unto me five talents; behold I have gained, besides them, five talents more." The prelate was fo taken with this facetious anfwer, that he gave the priest plenary absolution.

ABUL FARAGIUS (GREGORY), fon to Aaron a physician, born in 1226, in the city of Malatia, near the source of the Euphrates in Armenia. He followed the profession of his father, and practised with great success; numbers of people coming from the most remote parts to ask his advice. However, he would hardly have been known at this time, had his knowledge been confined to physic; but he applied himself to the study of the Greek, Syriac, and Arabic languages, as well as philosophy and divinity; and he wrote a history, which does honour to his memory. It is written in Arabic, and divided into dynasties. It consists of ten parts, being an epitome of universal history from the creation of the world to his own time. Dr. Pocock published it, with a Latin translation in 1663; and added, by way of supplement, a short continuation relating to the history of the eastern princes.

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Abul Faragius was ordained bishop of Guba at twenty years of age, by Ignatius, the patriarch of the Jacobites. In 1247, he was promoted to the see of Lacabena, and some years after to that of Aleppo. About the year 1266, he was elected primate

of the Jacobites in the east. As Abul Faragius lived in the thirteenth century, an age famous for miracles, it would feem strange if fome had not been wrought by him, or in his behalf: he himself mentions two. One happened in Easter holidays, when he was confecrating the chrism or holy ointment; which, though before consecration it did not fill the vessel in which it was contained, yet increased so much after, that it would have run over, had they not immediately poured it into another. The other happened in The church of St. Barnagore having been destroyed by some robbers, Abul Faragius built a new one, with a monastery, in a more fecure place, and dedicated it to the same faint; and, as he defired the relics of the faint should be kept in the new church, he fent some persons to dig them out of the ruins of the old one: but they not finding the relics, the faint appeared to some Christians, and told them, if the primate himself did not come, they would never be found. Abul Faragius, hearing of this, would not believe it; and, feigning to be fick, that himself up in his cell from Friday till the Sunday evening; when a glorified boy appeared to him, and told him the relics were deposited under the altar of the old church. Upon this the primate went immediately with his brother and two bishops in quest of those holy remains, which they found according to the boy's direction.

The eastern nations are generally extravagant in their applause of men of learning; a circumstance, which is either owing to the few learned men they have amongst them, or to the particular turn of their minds. They have accordingly bestowed the highest

encomiums and titles upon Abul Faragius.

ACCIAIOLI (DONATUS), a Florentine of great learning, who lived in the fifteenth century. He was honoured with many confiderable employments in his native country; but, notwithflanding his public engagements, he found means to devote part of his time to study. He had been a disciple of Argyropylus the Byzantine; and he published commentaries on this protestor's Latin translation of Aristotle's Ethics. He acknowledges, in his epistle dedicatory to Cosmo de Medicis, that he collected these commentaries from the lectures of Argyropylus; and that he had only enlarged the explications which he had heard. Simon Simonius and Gabriel are therefore in the wrong, after such a declaration, when they accuse him of publishing in his own name a work of Argy-He translated the lives of Alcibiades and Demetrius from ropylus. Plutarch; to which were also added those of Annibal and Scipio, which some have imagined to be likewise from Plutarch; but this must be a missake, since we find neither of these two generals in this author. He wrote an abridgment of the life of Charlemagne; and some other works are also ascribed to him.

He was fent to France by the Florentines, to fue for fuccour

from Louis XI. against pope Sextus IV. but died on his journey at Milan; his body was carried to Florence, and buried in the church of the Carthusians. The small fortune he lest his children is a proof of his probity and disinterestedness. His daughters, like those of Aristides, were married at the public expence, as an acknowledgment of his services.

ACCIUS (Lucius), a Latin tragic poet, the son of a freedman, and, according to St. Jerome, born in the confulship of Hostilius Mancinus and Attilius Serranus, in the year of Rome 583; but there appears fomewhat of confusion and perplexity in this chrono-He made himself known before the death of Pacuvius, a dramatic piece of his being exhibited the fame year that Pacuvius brought one upon the stage, the latter being then eighty years of age, and Accius only thirty. We do not know the name of this piece of Accius, but the titles of feveral of his tragedies are mentioned by various authors. He wrote on the most celebrated stories which had been represented on the Athenian stage, as Andromache, Andromeda, Atreus, Clytemnestra, Medea, Meleager, Philocletes, the civil wars of Thebes, Tereus, the Troades, &c. He did not always, however, take his subjects from the Grecian story; for he composed one dramatic piece wholly Roman: it was intituled Brutus, and related to the expulsion of the Tarquins. It is affirmed by fome, that he wrote also comedies, which is not unlikely, if he was the author of two pieces, the Wedding and the Merchant, which have been ascribed to him. He did not confine himself to dramatic writing, for he left other productions, particularly his Annals, mentioned by Macrobius, Priscian, Festus, and Nonius He has been cenfured for writing in too harsh a style, but in all other respects esteemed a very great poet. Aulus Gellius tells us, that Accius, being in his way to Asia, passed through Tarentum, where he paid a vifit to Pacuvius, and read to him his play of Atreus; that Pacuvius told him his verse was lofty and fonorous, but somewhat harsh and crude. "It is, as you observe," faid Accius, " nor am I forry for it, fince my future productions will be better on this account; for as in fruit, fo in geniules, those which are at first harsh and sour, become mellow and agreeable; but fuch as are at first foft and sweet, grow in a short time not ripe, but rotten." Accius was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage. Cicero speaks with great derission of one Accius who had written a history, and, as our author had written annals, some infift that he is the person censured; but as Cicero himself, Horace, Quinctilian, Ovid, and Paterculus, have spoken of our author with fo much applause, we cannot think it is he whom the Roman orator censures with so much severity, There

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There was also in this age a good orator of the same name, against whom Cicero defended Cluentius. He was born in Pifaurum, and perhaps was a relation of our poet.

ACCORDS (STEPHEN TABOUROT, seigneur des), advocate in the parliament of Dijon in France, and king's advocate in the bailiwic and chancery of that city, born in the year 1549. He was a man of genius and learning, but too much addicted to trifles, as appears by his piece entitled "Les Bigarrures," printed at Paris in 1582. This was not his first production, for he had before printed some sonnets. His work entitled "Les Touches," was published at Paris in 1585; which is indeed a collection of witty poems, but most of them upon obscene subjects, and worked up rather in too loofe a manner, according to the licentious tafte of that age. His Bigarrures are written in the same strain. He was censured for this way of writing, which obliged him to publish an apology. La Croix du Maine fays in one place, that Accords wrote a dictionary of French rhimes; but he afterwards corrected himself, having found that John le Fevre of Dijon, secretary to cardinal De Givre, and canon of Langres, was the author thereof. Accords himself mentions him as the author, and declares his intention of compiling a supplement to his uncle Le Fevre's work; but, if he did, it never appeared in print. The lordship of Accords is an imaginary fief or title from the device of his ancestors, which was a drum, with the motto à tous accords, chiming with all. He died July 24, 1561, in the 46th year of his age.

ACHILLES, one of the greatest heroes of ancient Greece, was the fon of Peleus and Thetis. He was a native of Phthia, in Theffaly. His mother, it is faid, in order to confume every mortal part of his body, used to lay him every night under live coals, anointing him with ambrolia, which preserved every part from burning but one of his lips, owing to his having licked it. dipped him also in the waters of the river Styx; by which his whole body became invulnerable, except that part of his heel by which the held him. But this opinion is not universal, nor is it a part of his character as drawn by Homer; for in the Iliad (B: xxi. 161.) he is actually wounded in the right arm, by the lance of Afteropaus, in the battle near the Scamander. Thetis afterwards intrusted him to the care of the centaur Chiron, who, to give him the strength necessary for martial toil, fed him with honey and the marrow of lions and wild boars. To prevent his going to the fiege of Troy, the difguifed him in female apparel, and hid him among the maidens at the court of king Lycomedes: but Ulysses discovering him, perfuaded him to follow the Greeks. Achilles diftinguished himself by a number of heroic actions at the siege. Being difgusted

disgusted, however, with Agamemnon, for the loss of Briseis, he retired from the camp. But returning to avenge the death of his friend Patroclus, he slew Hector, fastened his corpse to his chariot, and dragged it round the walls of Troy. At last Paris, the brother of Hector, wounded him in the heel with an arrow, while he was in the temple treating about his marriage with Philoxena, daughter to king Priam. Of this wound he died, and was interred on the promontary of Sigæum; and after Troy was taken the Greeks sacrificed Philoxena on his tomb, in obedience to his desire, that he might enjoy her company in the Elysian fields. It is said that Alexander, seeing this tomb, honoured it by placing a crown upon it; at the same time crying out, that "Achilles was happy in having, during his life, such a friend as Patroclus, and, after his death, a poet like Homer." Achilles is supposed to have died 1183 years before the Christian æra.

ACIDALIUS (VALENS), would, in all probability, have been one of the greatest critics in these latter ages, had he lived longer to perfect those talents which nature had given him. He was born at Witstock, in Brandenburg; and having visited several academies in Germany, Italy, and other countries, where he was greatly efteemed, he afterwards took up his residence at Breslaw, the metropolis of Silesia. Here he remained a considerable time, in expectation of some employment; but nothing offering, he turned Roman catholic, and was chosen rector of a school at Niessa. It is related, that about four months after, as he was following a procession of the hoft, he was feized with a fudden phrenzy; and being carried home, expired in a very short time. But Thuanus tells us, that his excellive application to study was the occasion of his untimely death; and that his fitting up at night in composing his conjectures on Plautus, brought upon him a distemper which carried him off in three days, on the 25th of May, 1595, being just turned of 28. He wrote a Commentary on Quintus Curtius, also Notes on Tacitus, on the Twelve Panegyrics; besides speeches, letters, and poems. His poetical pieces are inferted in the Deliciæ of the German poets, and confift of epic verses, odes, and epigrams. A little piece, printed in 1595, under the title of Mulieres non effe homines, "That women were not of the human species," was falsely ascribed to him. But the fact was, that Acidalius happening to meet with the manuscript, and thinking it very whimsical, transcribed it, and gave it to the bookseller, who printed it. The performance was highly exclaimed against, insomuch that the bookseller being seized, he discovered the person who gave him the manuscript, and a terrible outcry was made against Acidalius. A story goes, that being one day to dine at a friend's house, there happened to be several ladies at table; who supposing him to be the author, were moved with so much indignation, that they threatened to throw their plates at

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his head. Acidalius, however, ingeniously diverted their wrath. In his opinion, he said, the author was a judicious person, the ladies being certainly more of the species of angels than of men. Acidalius is said to have written a comment upon Plautus when he was but seventeen or eighteen years old, and composed several Latin poems at the same age.

ACONTIUS (JAMES), a famous philosopher, civilian, and divine, born at Trent in the fixteenth century. He embraced the Protestant religion; and going over to England in the reign of Elizabeth, he met with a very friendly reception from that princefe, as he himself has testified in a work dedicated to her. work is his celebrated Collection of the Stratagems of Satan, which has been fo often translated, and gone through fo many different impressions. It was first printed at Basil, in 1565; and the author died foon after in England. James Grafferus published another edition of it in 1610, at the same city. In this we meet with Acontius's letter " De ratione edendorum librorum," wherein he gives most excellent advice to authors; but his treatise of Method, a valuable piece, and published as an essay, is not inserted. He wrote also a work in Italian, on the Manner of fortifying Cities, which he translated into Latin during his residence in England; but it was never published. He was also about a Treatise of Logic; but death prevented his bringing it to a conclusion, which was certainly a public loss; for, being a man of a just apprehension, and endowed with great penetration, he had formed the most rational idea of this work; and thought he was obliged to be the more careful in writing it, as he faw the fucceeding age would be more enlightened than that wherein he lived. His religious principles differed in some particulars from those of Calvin; for he was a great friend to toleration, and maintained certain maxims which drew upon him the odium of feveral Protestant divines. We meet with few particulars relating to his life. He himself informs us transiently, that he had spent a considerable part of his time in studying Bartolus, Baldus, and such like barbarous authors; and that he had been feveral years at court. His letter, published in 1696, shews that he had an acute genius, and that he was a great master in true logic. It is dated from London, June 5, 1565, and ferves to clear up an affertion of his, which had been censured, in regard to Sabellius. It must be observed, that notwithstanding most Protestant divines hold him in the utmost detestation, yet he has been highly applauded by some.

ACOSTA (URIEL), a Portuguese, born at Oporto towards the close of the fixteenth century. He was educated in the Romish religion, which his father also sincerely professed, though descended from one of those Jewish samilies, who had been in a

manner forced to receive baptism. Uriel had a liberal education, having been instructed in several sciences; and at last he studied the law. He had by nature a good temper and disposition; and religion had made fo deep an impression on his mind, that he ardently defired to conform to all the precepts of the church, in order to avoid eternal death, which he greatly feared. He applied with great affiduity to reading the scriptures and other spiritual books; carefully, confulting also the creed of the confessors; but the more he dived into these matters, the more difficulties occurred, which perplexed him at length to fuch a degree, that, being unable to folve them, he fell into the most terrible agonies of mind. He looked upon it as impossible to fulfil his duty, with regard to the conditions required for absolution, according to good casuists; so that he defpaired of falvation, if he could find no other means of attaining it; and it proved difficult to abandon a religion in which he had been bred up from his infancy, and which had been deeply rooted in his mind by the force of persuasion. However he began to inquire, whether feveral particulars mentioned about the other life were agreeable to reason; and upon inquiry and deliberation, he imagined that reason fuggested many arguments against them. Acosta was about two and twenty, when he was thus perplexed with doubts; and the refult of his reflections was, that he could not be faved by the religion which he had imbibed in his infancy. Nevertheless he profecuted his studies in the law; and at the age of five and twenty, was made treasurer in a collegiate church. Being naturally of a religious disposition, and now made uneasy by the popish doctrines, he began to study Moses and the prophets; where he thought he found more fatisfaction than in the gospel, and at length became convinced that Judaism was the true religion: and, as he could not profess it in Portugal, he resolved to leave the country. He accordingly refigned his place, and embarked for Amsterdam with his mother and brothers; whom he had ventured to instruct in the principles of the Jewish religion, even when in Portugal. Soon after their arrival in this city they became members of the synagogue, and were circumcifed according to cultom; and he changed his name of Gabriel for that of Uriel. A little time was sufficient to shew him, that the Jews did neither in their rites nor morals conform to the law of Moses, of which he could not but declare his disapprobation: but the chiefs of the synagogue gave him to understand, that he must exactly observe their tenets and customs; and that he would be excommunicated if he deviated ever fo little from This threat, however, did not in the least deter him; for he thought it would be a most mean behaviour in him, who had left the sweets of his native country purely for liberty of conscience, to submit to a set of Rabbis without any proper jurisdiction; and that it would shew both want of courage and piety, if he should stifle his fentiments on this occasion. He therefore persisted in his E 2 invectives,

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invectives, and in confequence was excommunicated: the effect of which was fuch, that his own brothers durft not speak to him, nor falute him when they met him in the streets. Finding himself thus fituated, he wrote a book in his justification; wherein he endeavours to shew, that the rites and traditions of the Pharisees are contrary to the writings of Moses, and soon after adopted the opipion of the Sadducees: for he had worked himfelf up to a belief, that the rewards and punishments of the old law relate only to this life; and this, because Moses no where mentions the joys of heaven or the torments of hell. His adversaries were overjoyed at his embracing this tenet; foreseeing, that it would tend greatly to justify, in the fight of Christians, the proceedings of the synagogues against him. Before his book was printed, there appeared a piece upon the immortality of the foul, written by a physician, who omitted nothing he could fuggest to make Acosta pass for an Atheist. The very children were even spirited up to insult him in the freets, and to batter his house with stones; all which however did not prevent him from writing a treatife against the physician, wherein he endeavoured to confute the doctrine of the foul's immortality. The Jews now made application to the magistrates of Amsterdam, and informed against him, as one who wanted to undermine the foundation of both Jewish and Christian religions. Hereupon he was thrown into prison, but bailed out within a week or ten days after; however all the copies of his pieces were feized, and he himself fined 300 florins. Nevertheless, he proceeded still farther in his scepticism. He now began to examine, whether the laws of Moses came from God; and he supposed he had at length found reason to convince him, that it was only a political invention. Yet, instead of drawing this inference from thence, "I ought not to return to Jewish communion," he thus argued with himself, "Why should I continue all my life cut off from the communion, exposed to so many inconveniences, especially as I am in a country where I am a stranger, and unacquainted with the language? Had I not better play the ape amongst apes?" He accordingly returned to the Jewish church, after he had been excommunicated fifteen years; and, after having made a recantation of what he had written, subscribed every thing as they directed. A few days after, he was accused by a nephew, who lived in his house, that he did not, as to his eating and many other points, conform to the laws of the synagogue. This accusation was attended with very bad confequences; for a relation of Acosta, who had got him reconciled to the fynagogue, thought he was in honour bound to perfecute him with the utmost violence. The Rabbis and the rest of the Jews were animated with the same spirit; especially, when they found that Acosta had dissuaded two Christians, who had come from London to Amsterdam, from turning Jews. He was summoned before the grand council of the fynagogue; when it was declared to him,

that he must be again excommunicated, if he did not give such satisfaction as should be required. He found the terms so hard, that he could not comply. The Jews thereupon again expelled him from their communion; and he afterwards suffered various hardships and great persecutions, even from his own relations. After remaining feven years in a most wretched situation, he at length declared he was willing to submit to the sentence of the synagogue, having been told that he might eafily accommodate matters; for, that the judges, being fatisfied with his submission, would soften the feverity of the discipline. Acosta, however, was caught in a fnare; for they made him undergo the penance in it's utmost rigour. These particulars, relating to the life of Acosta, are taken from his piece, intituled, " Exemplar humanæ Vitæ," published and refuted by Limborch. It is supposed that he composed it a few days before his death, after having determined to lay violent hands on himself. He executed this horrid resolution, a little after he had failed in his attempt to kill his principal enemy; for the pistol. with which he intended to have shot him as he passed his house, having miffed fire, he immediately that the door, and thot himfelf with another pistol. This happened at Amsterdam, about the year 1647.

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ACROPOLITA (GEORGE), one of the writers in the Byzantine History. He was born at Constantinople, in the year 1220, and brought up at the court of the emperor John Ducas, at Nice. He studied mathematics, poetry, and rhetoric, under Theodorus Exapterygus, and learned logic of Nicephorus, Blemmidas. In his one-and-twentieth year, he maintained a learned dispute with Nicholas the phylician concerning the ecliple of the fun, before the emperor John. He was at length appointed great logothete, and employed in the most important affairs of the empire. John Ducas lent him ambaffador to Lariffa, to establish a peace with Michael He was also constituted judge by this emperor, to of Epirus. try Michael Comnenus for a suspicion of being engaged in a conspiracy. Theodorus Lascarus, the son of John, whom he had taught logic, appointed him governor of all the western provinces of his empire. When he held this government, in the year 1255, being engaged in a war with Michael Angelus, he was taken prifoner by him. In 1260, he gained his liberty by means of the emperor Palæologus, who fent him ambassador to Constantine, prince of Bulgaria. After his return, he applied himself wholly to the instruction of youth, in which employment he acquitted himself with great honour for many years; but being at last weary of the fatigue, he refigned it to Holobolus. In 1272, he fat as one of the judges upon the cause of John Vecchus, patriarch of Constantinople. The year following he was sent to pope Gregory, to fettle a peace and reunion between the two churches, which was accordingly

accordingly concluded; and he fwore to it, in the emperor's name, at the fecond council of Lyons, in 1274. He was fent ambaffador to John prince of Bulgaria in 1282, and died foon after his return. He left behind him feveral works in the Greek tongue. Gregory Cyprian, patriarch of Constantinople, in his encomium upon him, prefixed to Acropolita's history, is perhaps somewhat extravagant in his praise, when he says he was equal to Aristotle in philosophy, and to Plato in the knowledge of divine things and Attic eloquence.

ACUNA (CHRISTOPHER DE) a Spanish Jesuit, born at Burgos, was admitted into the fociety in 1612, being then but 15 years of age. After some years study, he went to America, where he affifted in making converts in Chili and Peru. In 1640, he returned to Spain, and gave the king an account how far he had fucceeded in the commission he had received to make discoveries on the river of the Amazons; and the year following he published a description of this river, at Madrid. Acuna was sent to Rome as procurator of his province. He returned to Spain with the title of Qualificator of the inquisition; but soon after embarked again for the West Indies, and was at Lima in 1675. Acuna's work is intituled Nuevo descubrimento del gran rio de las Amazonas; i.e. "A new discovery of the great river of the Amazons." He was ten months upon this river, having had instructions to inquire into every thing with the greatest exactness, that his majesty might thereby be enabled to render the navigation more easy and commodious. He went aboard a ship at Quito, with Peter Texiera, who had already been far up the river, and was therefore thought a proper person to accompany him in this expedition. They embarked in February 1639, but did not arrive at Para till the December following. It is thought that the revolutions of Portugal, by which the Spaniards lost Biazil, and the colony of Para at the mouth of the river of the Amazons, were the causes that the relation of this Jesuit was suppressed; for, as it could not be of any advantage to the Spaniards, they were afraid it might prove of great service to the Portuguese. The copies of this work became extremely scarce, fo that the publishers of the French translations at Paris afferted, that there was not one copy of the original extant, excepting that in the possession of the translator; and, perhaps, one in the Vatican library. M. de Gomberville was the author of this translation: it was published after his death, with a long differtation.

ADAM (MELCHIOR) lived in the 17th century. He was born in the territory of Grotkaw in Silefia, and educated in the college of Brieg, where the dukes of that name, to the utmost of their power, encouraged learning and the reformed religion as professed by Calvin. Here he became a firm Protestant, and was enabled to pursue

purfue his studies by the liberality of a person of quality, who had left several exhibitions for young students. He was appointed rector of a college at Heidelberg, where he published his first volume of illustrious men in the year 1615. This volume, which confifted of philosophers, poets, writers on polite literature, historians, &c. was followed by three others; that which treated of divines was printed in 1619; that of the lawyers came next; and finally, that of the physicians: the two last were published in 1620. the learned men, whose lives are contained in these four volumes, lived in the 16th, or beginning of the 17th century, and are either Germans or Flemings; but he published in 1618 the lives of twenty divines of other countries in a separate volume. All his divines are Protestants. He has given but a few lives, yet the work cost him a great deal of time, having been obliged to abridge the pieces from whence he had materials, whether they were lives, funeral fermons, eulogies, prefaces, or memoirs of families. He omitted several persons who deserved a place in his work as well as those he had taken notice of. The Lutherans were not pleased with him, for they thought him partial; nor will they allow his work to be a proper standard, whereby to judge of the learning of Germany. He wrote the following works belides his lives, viz. 1. "Apographum monumentorum Heidelbergensium." 2. " Notæ in Orationem Julii Cæfaris Scaligeri pro M. T. Cicerone contra Ciceronianum Erasmi." 3. " Parodiæ et Metaphra-Henningi Witte." In the fes Horatianæ. Diarium Biograph. catalogue of the Bodleian library, he is faid to have been the author of "Historia Ecclesiastica Hamburgensis et Bremensis:" this work, according to Mr. Bayle, was written by one Adam, a canon of Bremen, who lived in the 11th century. Melchior Adam died in 1622.

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ADAM (ROBERT) & celebrated architect, was born in 1728, at Kirkaldy, in the county of Fife. He was the fecond fon of W. Adam, esq. of Maryburgh, an architect of distinguished merit. He received his education at the university, of Edinburgh. The friendships he formed were with men who have fince eminently diffinguished themselves by their literary productions; amongst whom were Mr. David Hume, Dr. Robertson, Dr. Adam Smith, Dr. Adam Ferguison, and Mr. John Home. At a more advanced time of life he had the good fortune to enjoy the friendship and society of Archibald duke of Argyle, the late Mr. Charles Townshend, the earl of Mansfield, and several other of the most illustrious men of the age.-Mr. Adam, after his return from Italy, was appointed architect to his majesty, in the year 1762; which office, being incompatible with a feat in parliament, he refigned in 1768, on his being elected to represent the county of Kinrofs. It is somewhat remarkable that the arts should be deprived at the same time of two of their greatest ornaments, Sir Joshua Reynolds and Mr. Adam;

and it is difficult to fay which of them excelled most in his particular profession. Sir Joshua introduced a new and superior style of portrait-painting. It is equally true that Mr. Adam produced a total change in the architecture of this country; and his fertile genius in elegant ornament was not confined to the decoration of buildings, but has been diffused into almost every branch of manufacture. His talents extended beyond the line of his own profeffion; he displayed in his numerous drawings in landscape a luxuriance of composition, and an effect of light and shadow, which have scarcely ever been equalled. To the last period of his life, Mr. Adam displayed an increasing vigour of genius and refinement of tafte; for, in the space of one year preceding his death, he designed 8 great public works, befide 25 private buildings, fo various in their ftyle, and so beautiful in their composition, that they have been -allowed, by the best judges, sufficient of themselves to establish his fame unrivaled as an artist. His death, which happened March 2, 1792, was occasioned by the bursting of a blood-vessel in his stomach.

ADAMS (THOMAS), citizen, and lord-mayor of London, was a man highly esteemed for his prudence and piety, his loyalty and fufferings, and his acts of munificence: he was born at Wem, in Shropshire, educated in the university of Cambridge, and (Fuller fays) bred a draper in London. In 1609 he was chosen theriff, when he gave a striking proof of his public spirit; he immediately This shews he must have been opulent. He made himself complete master of the customs and usages, rights and privileges, of the city of London, and succeeded to every honour his fellow-citizens had it in their power to bestow. He was chosen master of the drapers company, alderman, and prefident of Saint Thomas's hospital, which institution he probably faved from ruin, by discovering the frauds of a dishonest steward. He was often returned member of parliament; but the violent politics of the times would not permit him to fit there. In 1645 he was elected mayor of London, in which office he gave a thining example of difinterestedness, by declining the advantages usually made by the sale of places which become vacant. His loyalty to Charles I. was fo well known, that his house was searched by the republican party to find the king Mr. Adams was the next year committed to the Tower by the fame party, and detained there fome time. However, at length he became the oldest alderman upon the beach, and was consequently dignified with the honourable title of Father of the City. His affection for his prince was so great, that during the exile of Charles II. he remitted him 10,000l.

When the restoration of the king was agreed on, Mr. Adams, then seventy-four years of age, was deputed by the city to accom-

pany Gen. Monk to Breda in Holland, to congratulate and accompany the king home. For his fignal fervices the king knighted him at the Hague; and foon after the refloration advanced him to the dignity of a baronet, on the 13th of June, 1661.

His merit as a benefactor to the public is highly conspicuous: he gave the house of his nativity, at Wem, as a free-school to the town, and liberally endowed it; he founded an Arabic professorship

at Cambridge; both which took place before his death.

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In his latter years he was much afflicted with the stone, which hastened his end: he died the 24th of February, 1667, at eighty-one years of age. The stone was taken from the body, and was of such extraordinary magnitude, as to weigh twenty-sive ounces, and is preserved in the laboratory at Cambridge. He selt no reluctance at the approach of his dissolution, and seemed perfectly prepared for death; often saying, Solum mihi superest sepulchrum: "all my business is to fit me for the grave." His descendants enjoyed the title down to the late Sir Thomas Adams, who died a captain in the royal navy.

ADAMSON (PATRICK), a Scottish prelate, archbishop of St. Andrews. He was born 1543, in the town of Perth, where he received the rudiments of his education, and afterwards studied philosophy, and took his degree of M. A. at the university of St. Andrews. In the year 1566, he fet out for Paris, as tutor to a young gentleman. In the month of June, in the same year, Mary queen of Scots being delivered of a fon, afterwards James VI: of Scotland, and First of England, Mr. Adamson wrote a Latin poem on the This proof of his loyalty involved him in some difficuloccalion. ties, causing him to be arrested in France, and confined for fix months; nor would he have got off fo eafily, had not queen Mary, and some of the principal nobility, interested themselves in his behalf. As foon as he recovered his liberty, he retired with his pupil to Bourges. He was in this city during the massacre at Paris; and the fame bloody perfecuting spirit prevailing amongst the Catholics at Bourges, as at the metropolis, he lived concealed for feven months at a public house, the master of which, upwards of seventy years of age, was thrown from the top thereof, and had his brains dashed out for his charity to heretics. Whilst Mr. Adamson lay thus in his fepulchre, as he called it, he wrote his Latin poetical version of the book of Job, and his tragedy of Herod, in the same language. In 1573, he returned to Scotland, and, having entered into holy orders, became minister of Paisley. In 1575, he was appointed one of the commissioners, by the general assembly, to fettle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time, the earl made him one of his chaplains, and, on the death of bishop Vol. I. Douglas,

Douglas, promoted him to the archi-episcopal see of St. Andrews, a dignity which brought upon him great trouble and uneafinefs; for now the clamour of the presbyterian party rose very high against him, and many inconfistent abfurd stories were propagated about Soon after his promotion, he published his Catechism in Latin verse, a work highly approved, even by his enemies; but, nevertheless, they still continued to persecute him with great violence. In 1578, he submitted himself to the general assembly, which procured him peace but for'a very little time; for, the year following, they brought fresh accusations against him. In the year 1582, being attacked with a grievous difease, in which the physicians could give him no relief, he happened to take a simple medicine from an old woman, which did him fervice. The woman, whose name was Alison Pearsone, was thereupon charged with witchcraft, and committed to prison, but escaped out of her confinement; however, about four years afterwards, the was again found, and burnt for a witch. In 1583, king James came to St. Andrews; and the archbishop, being much recovered, preached before him, and disputed with Mr. Andrew Melvil, in presence of his majesty, with great reputation, which drew upon him fresh calumny and perfecution. The king, however, was fo well pleafed with him, that he fent him ambassador to queen Elizabeth, at whose court he refided for fome years. His conduct, during his embaffy, has been variously reported by different authors. Two things he principally aimed at, viz. the recommending the king, his mafter, to the nobility and gentry of England, and the procuring some support for the episcopal party in Scotland. By his eloquent preaching, he drew after him fuch crowds of people, and raifed in their minds fuch a high idea of the young king, his mafter, that queen Elizabeth forbade him to enter the pulpit during his stay in her dominions. In 1584, he was recalled, and fat in the parliament held in August at Edinburgh. The presbyterian party were still very violent against the archbishop. A provincial synod was held at St. Andrews, in April 1586; the archbishop was here accused and excommunicated; he appealed to the king and the states, but this availed him but little; for the mob being excited against him, he durst scarce appear in public in the city of St. Andrews. At the next general affembly a paper being produced, containing the archbishop's submission, he was absolved from the excommunication. In 1588, fresh accusations were brought against him. The year following, he published the Lamentations of the prophet Jeremiah, in Latin verse, which he dedicated to the king, complaining of his hard uafge. In the latter end of the fame year, he published a translation of the Apocalypse, in Latin verse, and a copy of Latin verses, addressed also to his majesty, when he was in great distress. The king, however, was fo far from giving him affiffance, that he granted the revenue of his fee to the duke of Lenox; fo that the remaining

remaining part of this prelate's life was very wretched, he having hardly subsistence for his family. He died in 1591. A volume of this prelate's works has been published in 4to.

ADDISON (LANCELOT), Ion of Lancelot Addison, a clergyman, born at Mauldismeaburne in the parish of Crosby Ravensworth, in Westmoreland, in 1632, was educated at the grammarschool of Appleby, and afterwards sent to Queen's college, Oxford, upon the foundation. On Jan. 25, 1654, he was admitted B. A. and M. A. July 4, 1657. As he now had greatly diffinguished himself in the university, he was chosen one of the terræ filii for the act which was celebrated in 1658; but, his oration having been very fatirical upon the pride, ignorance, hypocrify, and avarice of thole then in power, he was compelled to make a recantation, and to ask pardon on his knees. Soon after he left Oxford, and retired to Petworth, in Suffex, where he resided till the restoration. The gentlemen of Suffex having recommended him to Dr. King, bishop of Chester, as a man who had suffered for his loyalty and attachment to the constitution of church and state, the bishop received him kindly; and, in all probability, would have preferred him, had he not accepted of the chaplainship at Dunkirk, contrary to his lordship's approbation. Mr. Addison continued at Dunkirk till the year 1662, when, the place being delivered up to the French, he returned to England. The year following, he went chaplain to the garrison at Tangier, where he relided some years. He came back to England in 1670, with a refolution to return to Tangier. was appointed chaplain in ordinary to his majesty, soon after his coming over; he had no thoughts, however, of quitting his chaplainship at Tangier; nevertheless it was conferred upon another, whereby Mr. Addison became poor in his circumstances. In this situation of his affairs, a gentleman in Wiltshire bestowed on him the rectory of Milston, in Wilts, worth about 1201. per annum. Soon after he was also made prebendary of Minor pars altaris, in the cathedral of Sarum; and, July 6, 1675, took the degrees of B. and D. D. at Oxford. His preferments, though not very confiderable, enabled him to live in the country with great decency and hospitality; and he discharged his duty with a most conscientious diligence. In 1683, the commissioners for ecclesiastical affairs, in confideration of his former fervice at Tangier, conferred upon him the deanery of Litchfield, in which he was installed July 3. Dec. 8, 1684, he was collated to the archdeaconry of Coventry, and held it with his deanery in commendam. In the convocation, which met Dec. 4, 1689, dean Addison was present; and was one of the committee appointed by the lower house to acquaint the lords, that they had confented to a conference on the subject of an address to the king. He died April 20, 1703, in the 71st year of his age, and was buried in the church-yard of Litchfield, at the entrance of the F 2

west door, with the following epitaph on his tomb stone; "Hic jacet Lancelotus Addison, S. T. P. hujus ecclesiæ Decanus, nec non Archidiaconus Coventriæ, qui obiit 20 die Aprilis, ann. Dom.

1703, ætatis fuæ 71."

Dr. Adddison wrote many learned and useful treatises, of which the following is a list: viz. 1. An account of West Barbary; or, a short narrative of the revolutions of the kingdoms of Fez and Morocco. 2. The present State of the Jews, more particularly relating to those in Barbary. 3. The primitive Institution; or, a seasonable discourse of catechising. 4. A modest Plea for the Clergy. 5. The sirst State of Mahometanism; or, an account of the author and doctrine of that imposture. 6 An Introduction to the Sacrament. 7. A Discourse of Tangier, under the government of the earl of Tiviot. 8. The Catechumen. 9. XPISTOS ATTOOEOZ; or, an historical account of the heresy, denying the godhead of Christ. 10. The Christian's daily Sacrifice duly performed. 11. An account of the Millennium.

ADDISON (JOSEPH), fon of Dr. Addison mentioned in the last article, was born May 1, 1672, at Milston near Ambresbury, Wiltshire, where his father was rector. Appearing weak and unlikely to live, he was christened the same day. He received the first rudiments of his education at the place of his nativity, under the reverend Mr. Naish; but was soon removed to Salisbury, under the care of Mr. Taylor; and thence to Litchfield where his father placed him for fome time, probably not long, under Mr. Shaw then master of the school there, father of the late Dr. Peter Shaw. From Litchfield he was fent to the Charter-house, where he purfued his juvenile studies under the care of Dr. Ellis, and contracted that intimacy with Sir Richard Steele, which their joint labours have so effectually recorded. In 1687 he was entered into Queen's college, in Oxford, where, in 1689, the accidental perusal of some Latin verses gained him the patronage of Dr. Lancaster, by whose recommendation he was elected into Magdalen college as demy. Here he took the degree of M. A. Feb. 14, 1603; continued to cultivate poetry and criticism, and grew first eminent by his Latin compositions, which are entitled to particular praise, and seem to have had much of his fondness; for he collected a second volume of the "Musæ Anglicanæ," perhaps for a convenient receptacle, in which all his Latin pieces are inserted, and where his poem on the Peace has the first place. He afterwards presented the collection to Boileau, who, from that time, "conceived," fays Tickell, "an opinion of the English genius for poetry." In his 22d year he first shewed his power of English poetry, by some verses addressed to Dryden; and foon afterwards published a translation of the greater part of the Fourth Georgick upon Bees. About the fame time he composed the arguments prefixed to the several books of Dryden's Virgil;

Virgil; and produced an Essay on the Georgicks, juvenile, superficial, and uninstructive, without much either of the scholar's learning or the critick's penetration. His next paper of verses contained a character of the principal English poets, inscribed to Henry Sacheverell, who was then, if not a poet, a writer of verses; as is shewn by his version of a small part of Virgil's Georgicks, published in the Miscellanies, and a Latin encomium on queen Mary. in the " Musæ Anglicanæ." These verses exhibit all the fondness of friendship; but, on one side or the other, friendship was too weak for the malignity of faction. In this poem is a very confident and discriminative character of Spenser, whose work he had then never read. It is necessary to inform the reader, that about this time he was introduced by Congreve to Montague, then Chancellor of the Exchequer: Addison was then learning the trade of a courtier, and subjoined Montague as a poetical name to those of Cowley and of Dryden. By the influence of Mr. Montague, concurring, according to Tickell, with his natural modesty, he was diverted from his original defign of entering into holy orders. Montague alledged the corruption of men who engaged in civil employments without liberal education; and declared, that, though he was represented as an enemy to the Church, he would never do it any injury but by withholding Addison from it. Soon after, in 1695, he wrote a poem to king William, with a kind of rhyming introduction addressed to lord Somers. King William had no regard to elegance or literature; his study was only war; yet by a choice of ministers whose disposition was very different from his own, he procured, without intention, a very liberal patronage to poetry. Addison was caressed both by Somers and Montague. In 1697, he wrote his poem on the peace of Ryswick, which he dedicated to Montague, and which was afterwards called by Smith, "the best Latin poem since the Æneid." Having yet no public employment, he obtained in 1699 a pension of 300l. a year, that he might be enabled to travel. He staid a year at Blois, probably to learn the French language; and then proceeded in his journey to Italy, which he surveyed with the eyes of a poet. While he was travelling at leifure, he was far from being idle; for he not only collected his observations on the country, but found time to write his Dialogues on Medals, and four acts of Cato. Such is the relation of Tickell. Perhaps he only collected his materials, and formed his plan. Whatever were his other employments in Italy, he there wrote the letter to lord Halifax, which is justly considered as the most elegant, if not the most sublime, of his poetical productions. But in about two years he found it necessary to hasten home; being, as Swift informs us, "distressed by indigence, and compelled to become the tutor of a travelling fquire." At his return he published his travels, with a dedication to lord Somers. This book, though a while neglected, is faid in time to have be-

come fo much the favourite of the public, that before it was reprinted it rose to five times it's price. When he returned to England in 1702, with a meanness of appearance which gave testimony of the difficulties to which he had been reduced, he found his old patrons out of power, but he remained not long neglected or use-The victory at Blenheim, in 1704, spread triumph and confidence over the nation; and lord Godolphin lamenting to lord Halifax that it had not been celebrated in a manner equal to the subject, desired him to propose it to some better poet. Halifax named Addison; who, having undertaken the work, communicated it to the treasurer, while it was yet advanced no further than the fimile of the angel, and was immediately rewarded by succeeding Mr. Locke in the place of commissioner of appeals. In the following year he was at Hanover with lord Halifax; and the year after was made under-fecretary of state, first to Sir Charles Hedges, and in a few months more to the earl of Sunderland. About this time the prevalent tafte for Italian operas inclining him to try what would be the effect of a mufical drama in our own language, he wrote the opera of Rosamond, which, when exhibited on the stage, was either hissed or neglected; but trusting that the readers would do him more justice, he published it, with an inscription to the dutchess of Marlborough. His reputation had been somewhat advanced by the "Tender Hufband," a comedy which Steele dedicated to him, with a confession that he owed to him several of the most successful scenes. To this play Addison supplied a prologue. When the marquis of Wharton was appointed lord lieutenant of Ireland, Addison attended him as his secretary; and was made keeper of the records in Bermingham's Tower, with a falary of 300l. a year. The office was little more than nominal, and the falary was augmented for his accommodation. When he was in office, he made a law to himself, as Swift has recorded, never to remit his regular fees in civility to his friends. "I may have a hundred friends; and if my fee be two guineas, I shall by relinquishing my right lofe two hundred guineas, and no friend gain more than two." He was in Ireland when Steele, without any communication of his design, began the publication of the Tatler; but he was not long concealed; by inferting a remark on Virgil, which Addison had given him, he discovered himself. Steele's first Tatler was published April 22, 1709, and Addison's contribution appeared May 26. Tickell observes, that the Tatler began and was concluded without his concurrence. This is doubtless literally true; but the work did not fuffer much by his unconsciousness of it's commencement, or his absence at it's ceffation; for he continued his affiltance to Dec. 23, and the paper stopped on Jan. 2. He did not diffinguish his pieces by any fignature.

To the Tatler, in about two months, succeeded the Spectator; a series of essays of the same kind, but written with less levity, upon

a more regular plan, and published daily. The next year, 1713, in which Cato came upon the stage, was the grand climacterick of Addison's reputation. Upon the death of Cato, he had, as is faid, planned a tragedy in the time of his travels, and had for feveral years the four first acts finished, which were shewn to such as were likely to spread their admiration. By a request, which perhaps he wished to be denied, he defired Mr. Hughes to add a fifth act. Hughes supposed him serious; and, undertaking the supplement, brought in a few days fome scenes for his examination; but he had in the mean time gone to work himself, and produced half an act. which he afterwards completed, but with brevity irregularly difproportionate to the foregoing parts. The great, the important day came on, when Addison was to stand the hazard of the theatre. That there might, however, be left as little to hazard as was poffible, on the last night Steele, as himself relates, undertook to pack an audience. The danger was foon over. The whole nation was The whigs applauded every at that time on fire with faction. line in which liberty was mentioned, as a fatire on the tories; and the tories echoed every clap, to shew that the satire was un-When it was printed, notice was given that the queen would be pleased if it was dedicated to her; "but as he had defigned that compliment elsewhere, he found himself obliged," fays Tickell, "by his duty on the one hand, and his honour on the other, to fend it into the world without any dedication."

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At the publication the wits feemed proud to pay their attendance with encomiastic verses. The best are from an unknown hand, which will perhaps lofe fomewhat of their praise when the author is known to be Jeffreys. Cato had yet other honours. It was censured as a party-play by a scholar of Oxford, and defended in a favourable examination by Dr. Sewel. It was translated by Salvini into Italian, and acted at Florence; and by the Jesuits of St. Omer's into Latin, and played by their pupils. While Cato was upon the stage, another daily paper, called the Guardian, was published by Steele, to which Addison gave great assistance. Of this paper nothing is necessary to be said, but that it found many contributors, and that it was a continuation of the Spectator, with the fame elegance, and the fame variety, till fome unlucky sparkle from a tory paper fet Steele's politics on fire, and wit at once blazed into faction. He was foon too hot for neutral topics, and quitted the Guardian to write the Englishman. The papers of Addison are marked in the Spectator by one of the letters in the name of Clio. and in the Guardian by a Hand. Many of these papers were written with powers truly comic, with nice discrimination of characters, and accurate observation of natural or accidental deviations from propriety; but it was not supposed that he had tried a comedy on the stage, till Steele, after his death, declared him the author of "The

Drummer;" this however he did not know to be true by any cogent testimony; for, when Addison put the play into his hands, he only told him it was the work of a gentleman in the company: and when it was received, as is confessed, with cold disapprobation. he was probably lefs willing to claim it. Tickell omitted it in his collection; but the testimony of Steele, and the total filence of any other claimant, has determined the publick to affign it to Addison, and it is now printed with his other poetry. Steele carried "the Drummer" to the play-house, and afterwards to the press, and fold the copy for fifty guineas. To the opinion of Steele may be added the proof supplied by the play itself, of which the characters are such as Addison would have delineated, and the tendency such as Addison would have promoted. He was not all this time an indifferent spectator of public affairs. He wrote, as different exigencies required, in 1707, "The present State of the War, and the Necessity of an Augmentation;" which, however judicious, being written on temporary topics, and exhibiting no peculiar powers, has naturally funk by it's own weight into neglect. This cannot be faid of the few papers entitled "The Whig Examiner," in which is exhibited all the force of gay malevolence and humorous fatire. Of this paper, which just appeared and expired, Swift remarks with exultation, that "it is now down among the dead men." His "Trial of Count Tariff," written to expose the treaty of commerce with France, lived no longer than the question that produced it.

Not long afterwards an attempt was made to revive the Spectator, at a time indeed by no means favourable to literature, when the fuccession of a new family to the throne filled the nation with anxiety, discord, and confusion; and either the turbulence of the times, or the fatiety of the readers, put a stop to the publication, after an experiment of eighty numbers, which were afterwards collected into an eighth volume, perhaps more valuable than any one of those that went before it; Ad lison produced more than a fourth part, and the other contributors are by 'no means unworthy of appearing as his affociates. The time that had paffed during the fuspension of the Spectator, though it had not lessened his power of humour, feems to have increased his disposition to seriousness: the proportion of his religious to his comic papers is greater than in the former feries. The Spectator, from it's recommencement, was published only three times a week, and no discriminative marks were added to the papers. To Addison Tickell has ascribed twen-The Spectator had many contributors: and Steele, whose negligence kept him always in a hurry, when it was his turn to furnish a paper, called loudly for the letters, of which Addison, whose materials were more, made little use; having recourse to ketches and hints, the product of his former studies, which he now reviewed

reviewed and completed: among these are named by Tickell, the "Essays on Wit," those on the "Pleasures of the Imagination,"

and the "Criticism on Milton."

When the House of Hanover took possession of the throne, it was reasonable to expect that the zeal of Addison would be suitably rewarded. Before the arrival of king George he was made fecretary to the regency, and was required by his office to fend notice to Hanover that the Queen was dead, and that the throne was vacant. To do this would not have been difficult to any man but Addison, who was fo overwhelmed with the greatness of the event, and so distracted by choice of expression, that the lords, who could not wait for the niceties of criticism, called Mr. Southwell, a clerk in the house, and ordered him to dispatch the message. Southwell readily told what was necessary, in the common style of business, and valued himfelf upon having done what was too hard for Addison. He was better qualified for the Freeholder, a paper which he published twice a week, from Dec. 23, 1715, to the middle of the next year. This was undertaken in defence of the established government, fometimes with argument, fometimes with mirth. In argument he had many equals; but his humour was fingular and matchlefs.

On the 2d of August 1716, he married the countess dowager of Warwick, whom he had folicited by a very long and anxious courtship. He is said to have first known her by becoming tutor to her The marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found them nor made them equal. She always remembered her own rank, and thought herfelf entitled to treat with very little ceremony the tutor of her fon. It is certain that Addison has left behind him no encouragement for ambitious love. The year after, 1717, he rose to his highest elevation, being made fecretary of state; but it is univerfally confessed that he was unequal to the duties of his place. In the house of commons he could not speak, and therefore was useless to the defence of the government. In the office he could not iffue an order without losing his time in quest of fine expressions. What he gained in rank, he lost in credit: and finding by experience his own inability, was forced to folicit his dismission, with a pension of 1500l. a year. His friends palliated this relinquithment, of which both friends and enemies knew the true reason, with an account of declining health, and the necessity of recess and quiet. He now returned to his vocation, and began to plan literary occupations for his future life. He purposed a tragedy on the death of Socrates.; a story of which, as Tickell remarks, the basis is narrow, and to which love perhaps could not eafily have been appended. He engaged in a nobler work, a defence of the Christian religion, of which part was published after his death; and he designed to have made a new poetical version of the Psalms. It is related that he had once a design to make an English Dictionary, and that he con-VOL. I. sidered

fidered Dr. Tillotson as the writer of highest authority. however did not conclude his life in peaceful studies; but relapsed. when he was near his end, to a political question. It so happened that, 1718-10, a controverly was agitated with great vehemence, between those friends of long continuance, Addison and Steele. The subject of their dispute was the earl of Sunderland's memorable act, called "the Peerage Bill," by which the number of peers should be fixed, and the king restrained from any new creation of nobility, unless when an old family should be extinet. The bill was laid afide during that fession, and Addison died before the next. in which it's commitment was rejected. Every reader furely must regret that these two illustrious friends, after so many years past in confidence and endearment, in unity of interest, conformity of opinion, and fellowship of study should finally part in acrimonious opposition. The end of this useful life was now approaching.— Addison had for some time been oppressed by shortness of breath, which was now aggravated by a dropfy; and, finding his danger preffing, he prepared to die conformably to his own precepts and professions. During this lingering decay, he fent, as Pope relates, a mesfage by the earl of Warwick to Mr. Gay, defiring to fee him: Gay, who had not visited him for some time before, obeyed the summons, and found himself received with great kindness. The purpose for which the interview had been folicited was then discovered: Addison told him, that he had injured him; but that, if he recovered, he would recompense him. What the injury was he did not explain, nor did Gay ever know; but supposed that some preferment defigned for him had by Addison's intervention been withheld.

Lord Warwick was a young man of very irregular life, and perhaps of loofe opinions. Addison, for whom he did not want respect, had very diligently endeavoured to reclaim him; but his arguments and expostulations had no effect; one experiment, however, remained to be tried. When he found his life near it's end, he directed the young lord to be called; and when he desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you that you may see how a Christian can die." What effect this awful scene had on the earl's behaviour we know not: he died himself in a short time. Having given directions to Mr. Tickell for the publication of his works, and dedicated them on his death-bed to his friend Mr. Craggs; he died June 17, 1719, at Holland house, leaving no child but a daughter.

Of the course of Addison's familiar day, before his marriage, Pope has given a detail. He had in the house with him Budgell, and perhaps Philips. His chief companions were Steele, Budgell, Philips, Carey, Davenant, and Col. Brett. With one or other of these he always breakfasted. He studied all morning; then dined at

a tavern,

a tayern, and went afterwards to Button's. From the coffee-house he went again to the tavern, where he often fat late, and drank too much wine. Dr. Johnson's most admirable delineation of the character of Addison, concludes by observing with Tickell, that he employed wit on the fide of virtue and religion. He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subservient to the cause of reason and truth. He has diffipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principles. He has restored virtue to it's dignity, and taught innocence not to be ashamed. This is an elevation of literary character, "above all Greek, above all Roman fame." No greater felicity can genius attain than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a fuccession of writers to bring elegance and gaiety to the aid of goodness; and, if I may use expressions yet more awful, of having "turned many to righteousness." As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank. His humour, which, as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He copies life with fo much fidelity, that he can be hardly faid to invent; yet his exhibitions have an air fo much original, that it is difficult to suppose them not merely the product of imagination. As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthuliaftic or superstitious; he appears neither weakly credulous, nor wantonly fceptical; his morality is neither dangerously lax, nor impracticably rigid. All the enchantment of fancy, and all the cogency of argument, are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shewn sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory, sometimes attracts regard in the robes of fancy, and fometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing - "Mille habet ornatus, mille decenter habet."

His profe is the model of the middle flyle; on grave subjects not formal, on light occasions not groveling; pure without scrupulofity, and exact without apparent elaboration: always equable, and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace; he seeks no ambitious ornaments, and tries no hazardous innovations, His page is always luminous, but never blazes in unexpected splendor. It seems to have been his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his

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transitions

transitions and connections, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatical, it might have lost somewhat of it's genuine Anglicism. What he attempted, he performed; he is never feeble, and he did not wish to be energetic; he is never rapid, and he never stagnates. His sentences have neither studied amplitude, nor affected brevity: his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English style, samiliar but not coarse, and elegant but not oftentatious, must give his days and nights to the volumes of Addison.

ADRIAN, or HADRIAN (Publius Ælius), the Roman emperor, was born at Rome Jan. 24, in the year of Christ 76. His father left him an orphan, at ten years of age, under the guardianship of Trajan, and Cælius Tatianus, a Roman knight. He began to ferve very early in the armies, having been tribune of a legion before the death of Domitian. He was the person chosen by the army of Lower Mæsia, to carry the news of Nerva's death to The extravagant expences Trajan, successor to the empire. which Adrian ran into in his youth, made him lofe this emperor's favour; but having recovered it by a reformation in his behaviour, he was married to Sabina, a grand niece of Trajan's, and the empress Plotina became his great friend and patroness. When he was quæstor, he delivered an oration in the senate; but his language was then fo rough and unpolished, that he was hissed; this obliged him to apply to the study of the Latin tongue, in which he became a great proficient, and made a confiderable figure for his eloquence. He accompanied Trajan in most of his expeditions, and particularly distinguished himself in the second war against the Daci; and having before been quæstor, as well as tribune of the people, he was now successively prætor, governor of Pannonia, and After the siege of Atra in Arabia was raised, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is faid he adopted him. The reality of this adoption is by fome disputed, and is thought to have been a contrivance of Plotina; but however this may be, Adrian, who was then in Antiochia, as foon as he received the news thereof, and of Trajan's death, declared himself emperor, on the 11th of August, 117. No sooner had he arrived at the imperial dignity, than he made peace with the Persians, to whom he yielded up great part of the conquests of his predecessors; and from generolity, or policy, he remitted the debts of the Roman people, which, according to the calculation of those who have reduced them to modern money, amounted to twenty-two millions five hundred thousand golden crowns; and he caused to be burnt all the bonds and obligations relating to those debts, that the people might be under no apprehension of being called to an account count for them afterwards. He went to vifit all the provinces, and did not return to Rome till the year 118, when the lenate decreed him a triumph, and honoured him with the title of Father of his country; but he refused both, and defired that Trajan's image might The following year he went to Mæsia, to oppose the triumph. Sarmatæ. In his absence several persons of great worth were put to death; and though he protested he had given no orders for that purpose, yet the odium thereof fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire which he did not visit. In 120, he went into Gaul, and from thence to Britain, where he took care to have a wall or rampart built, as a defence against those who would not submit to the Roman government. In 121, he returned into France; thence he went into Spain, to Mauritania, and at length into the east, where he quieted the commotions raifed by the Parthians. After having visited all the provinces of Asia, he returned to Athens in 125, where he passed the winter, and was initiated in the mysteries of Eleufinian Ceres. He went from thence to Sicily, and faw Mount Ætna. He returned to Rome the beginning of the year 129; and, according to some, he went again, the same year, to Africa; and, after his return from thence, to the east. He was in Egypt in the year 132, revisited Syria the year following, returned to Athens in 134, and to Rome in 135. The perfecution against the Christians was very violent under his reign; but it was at length suspended, in consequence of the remonstrances of Quadratus bishop of Athens, and Aristides, two Christian philosophers, who presented the emperor with some books in favour of the Christian religion. He conquered the Jews; and, by way of infult, erected a temple to Jupiter, on Mount Calvary, and placed a statue of Adonis in the manger of Bethlehem: he caused also the images of swine to be engraved on the gates of Jerusalem.

Adrian reigned 21 years, and died at Baiæ in the 63d year of his age. The Latin verses, he addressed to his soul on his death-bed, hew his uncertainty and doubts in regard to the other world. He was a prince adorned with great virtues, but they were mingled with

great

* The verfes are thefe :

Animula vagula, blandula Hofpes, comesque corporis, Quæ nunc abibis in loca Pallidula, rigida, nudula, Nec, ut foles, dabis jocos?

Thus translated by Pope :

Ah! fleeting fpirit! wand'ring fire,
That long hast warm'd my tender breast,
Must thou no more this frame inspire?
No more a pleasing, cheerful guest?
Whither, ah whither art thou slying?
To what dark undiscover'd shore?
Thou seem'st all trembling, shiv'ring, dying,
And wit and humour are no more!

great vices. He was generous, industrious, polite, and exact; he maintained order and discipline; he administered justice with indefatigable application, and punished rigorously all those who did not faithfully execute the offices with which they were entrusted; he had a great share of wit and a surprising memory; he was well versed in most of the polite arts and sciences, and is said to have written several works. On the other hand, he was cruel, envious, lascivious, superstitious, and so weak as to give himself up to the study of magic: and what can be more infamous than his passion for Antinous?

Adrian, having no children by Sabina, adopted Lucius Aurelius Annius Ceionius Commodus Verus; but Lucius dying the 1st of January 138, he then adopted Titus Antoninus, on condition that he should adopt Marcus Annius Verus, and the son of Lucius

Verus.

ADRIAN IV. (POPE), the only Englishman who ever had the honour of fitting in the papal chair. His name was Nicholas Brekespere; and he was born at Langley, near St. Alban's, in Hertfordshire. His father having left his family, and taken the habit of the monastery of St. Alban's, Nicholas was obliged to submit to the lowest offices in that house for daily support. fome, he defired to take the habit in that monastery, but was rejected by the abbot Richard: "He was examined," fays Matthew Paris, and being found infufficient, the abbot civilly enough faid to him, Wait, my fon, and go to school a little longer, till you are better qualified." But if the character given of young Brekespere, by Pitts, be a just one, the abbot was certainly to be blamed for rejecting a person who would have done great honour to his house: he was, according to that author, a handsome and comely youth, of a tharp wit and ready utterance; circumspect in all his words and actions, polite in his behaviour, neat and elegant; full of zeal for the glory of God, and that according to some degree of knowledge; fo possessed of all the most valuable endowments of mind and body, that in him the gifts of Heaven exceeded nature: his piety exceeded his education; and the ripeness of his judgment and his other qualifications exceeded his age. Having met with this repulse, he refolved to try his fortune in another country, and accordingly went to Paris; where, though in very poor circumstances, he applied himself to his studies with great assiduity, and made a wonderful pro-But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St. Rusus. He was not immediately allowed to take the habit, but passed some time by way of trial, in recommending himself to the monks by a strict attention to all their commands. This behaviour, together with the beauty of his person, and prudent conversation, rendered him so accceptable to those

those religious, that after some time they intreated him to take the habit of the canonical order. Here he distinguished himself so much by his learning and strict observance of the monastic discipline, that upon the death of the abbot, he was chosen superior of that house; and we are told that he rebuilt that convent. He did not long enjoy this abbacy: for the monks, being tired of the government of a foreigner, brought accusations against him before pope Eugenius III, who, after having examined their complaint, and heard the defence of Nicholas, declared him innocent; his holiness, however, gave the monks leave to chuse another superior; but being sensible of the great merit of Nicholas, and thinking he might be serviceable to the church in a higher station, he created him car-

dinal-bishop of Alba, in 1146.

In 1148, Eugenius fent him legate to Denmark and Norway, where, by his fervent preaching and diligent instructions, he converted those barbarous nations to the Christian faith; and we are told, that he erected the church of Upfal into an archiepifcopal fee. When he returned to Rome, he was received by the pope and cardinals with great marks of honour: and pope Anastasius, who fucceeded Eugenius, happening to die at this time, Nicholas was unanimoully chosen to the holy see, in November, 1154, and took the name of Adrian. When the news of his promotion reached England, king Henry II. fent Robert, abbot of St. Alban's, and three bishops, to Rome, to congratulate him on his election; upon which occasion Adrian granted very considerable privileges to the monastery of St. Alban's. Next year, king Henry having solicited the pope's confent, that he might undertake the conquest of Ireland, Adrian very readily complied, and fent him a bull for that purpofe, of which the following is a translation: "Adrian, bishop, servant of the fervants of God, to his most dear fon in Christ, the illustrious king of England, fendeth greeting an apostolical benediction. Your magnificence is very careful to spread your glorious name in the world, and to merit an immortal crown in heaven, whilst as a good catholic prince, you form a defign of extending the bounds of the church, of instructing ignorant and barbarous people in the Christian faith, and of reforming the licentious and immoral; and the more effectually to put this defign in execution, you defire the advice and affiftance of the holy fee. We are confident, that, by the bleffing of God, the fuccess will answer the wisdom and discretion of the undertaking. You have advertised us, dear son, of your intended expedition into Ireland, to reduce that people to the obedience of the Christian faith; and that you are willing to pay for every house a yearly acknowledgment of one penny to St. Peter, promising to maintain the right of those churches in the fullest We therefore, being willing to affift you in this pious and laudable design, and consenting to your petition, do grant you full liberty to make a descent upon that island, in order to enlarge

the borders of the church, to check the progress of immorality, and to promote the spiritual happiness of the natives; and we command the people of that country to receive and acknowledge you as their fovereign lord; provided the rights of the churches be inviolably preserved, and the Peter-pence duly paid: for indeed it is certain, (and your highness acknowledges it) that all the islands, which are enlightened by Chrift, the fun of righteousness, and have embraced the doctrines of Christianity, are unquestionably St. Peter's right, and belong to the holy Roman church. If, therefore, you refolve to put your designs in execution, be careful to reform the manners of that people; and commit the government of the churches to able and virtuous persons, that the Christian religion may grow and flourish, and the honour of God, and the preservation of souls be effectually promoted; fo shall you deferve an everlasting reward in heaven, and leave a glorious name to all posterity." His indulgence to this prince was fo great, that he even confented to absolve him from the oath he had taken, not to fet aside any part of his father's will.

Adrian, in the beginning of his pontificate, boldly withstood the attempts of the Roman people to recover their ancient liberty under the confuls, and obliged those magistrates to abdicate their authority, and leave the government of the city to the pope. In 1155, he drove the heretic Arnold of Breffe, and his followers, out of Rome. The same year he excommunicated William, king of Sicily, who ravaged the territories of the church, and absolved that prince's subjects from their allegiance. About the same time, Frederic, king of the Romans, having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic confented to hold the pope's flirrup whilft he mounted on horseback. After which, his holiness conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the Roman people, who affembled in a turfultuous manner, and killed feveral of the Imperialists. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church, and Adrian granting him the title of King of the Two Sicilies, He built and fortified feveral castles, and left the papal dominions in a more flourishing condition than he found them. But notwithstanding all his fuccess, yet he was extremely sensible of the disquietudes attending so high a station, and complained thereof to his countryman, John, of Salisbury. He died Sept. 1, 1150, in the fourth year and tenth month of his pontificate, and was buried in St. Peter's church, near the tomb of his predecessor Eugenius. There are extant feveral letters, and some homilies written by pope Adrian.

Rome;

ADRIAN (DE CASTELLO), bishop of Bath and Wells in the reigns of Henry VII. and VIII. was descended of an obscure family at Cornetto, a fmall town in Tuscany; but soon distinguished himself by his learning and abilities, and procured several employments at the court of Rome. In 1448, he was appointed nuncio extraordinary to Scotland, by pope Innocent VIII. to quiet the troubles in that kingdom; but, upon his arrival in England, being informed that his presence was not necessary in Scotland, the contells there having been ended by a battle, he applied himself to execute some other commissions with which he was charged, particularly to collect the pope's tribute, or Peter-pence, his holiness having appointed him his treasurer for that purpose. He continued fome months in England, durng which time he got fo far into the good graces of Morton, archbishop of Canterbury, that he recommended him to the king; who appointed him his agent for English affairs at Rome, and, as a recompence for his faithful fervices. promoted him first to the bishopric of Hereford, and afterwards to that of Bath and Wells. He was enthroned at Wells by his proxy Polydore Vergil, at that time the pope's subcollector in England. and afterwards appointed by Adrian archdeacon of Wells. Adrian let out his bishopric to farmers, and afterwards to cardinal Wolfey. himself residing at Rome, where he built a magnificent palace, on the front of which he had the name of his benefactor Henry VII. inscribed: he left it after his decease to that prince and his successors. Alexander VI. who fucceeded Innocent VIII. appointed Adrian his principal fecretary, and vicar-general in spirituals and temporals; and the same pope created him a cardinal-priest, with the title of St. Chryfogonus, the 31st of May, 1503. Soon after his creation, he narrowly escaped being poisoned at a feast, to which he was invited with some other cardinals, by the pope and his son Cæsar

In the pontificate of Julius II. who fucceeded Alexander, Adrian retired from Rome, having taken some difgust, or perhaps distrusting this pope, who was a declared enemy of his predeceffor: nor did he return till there was a conclave held for the election of a new pope, where it is likely he gave his voice for Leo X. Soon after, he was unfortunately privy to a conspiracy against Leo. His embarking therein is faid to have been chiefly owing to his crediting and applying to himself the prediction of a fortune-teller, who had affured him, "that Leo would be cut off by an unnatural death, and be succeeded by an elderly man named Adrian, of obscure birth, but famous for his learning, and whose virtue and merit alone had raifed him to the highest honours of the church." The conspiracy being discovered, Adrian was condemned to pay twelve thousand five hundred ducats, and to give a folemn promise, that he would not stir out of Rome. But being either unable to pay this fine, or apprehending still farther severities, he privately withdrew from Vol. I.

Rome; whereupon, in a confistory, held the 6th of July, 1518, he was declared excommunicated, and deprived of all his benefices, as well as his ecclenaftical orders. About four years before, he had been removed from his office of the pope's collector in England, at the request of king Henry VIII. and through the instigation of cardinal Wolfey. The heads of his accufation, drawn up at Rome, were, " That he had abfented himself from the city in the time of Julius II. without the pope's leave; that he had never resided, as he ought to have done, at the church of St. Chrysogonus, from which he had his title; that he had again withdrawn himfelf from Rome, and had not appeared to a legal citation; and that he had engaged in the conspiracy of cardinal Petrucci, and had figned the league of Francis Maria, duke of Urbino, against the pope." He was at Venice when he received the news of his condemnation; what became of him afterwards is uncertain: Aubery fays, he took refuge among the Turks in Asia. Polydore Vergil tells us, there is to be feen at Riva, a village in the diocese of Trent, a Latin infcription on one Polydorus Cafamicus, the pope's janitor, written by cardinal Adrian; in which he laments his own wretched condition, extolling the happiness of his friend, whose death had put an end to his miferies. Polydore Vergil gives Adrian a high character for his uncommon learning, his exquisite judgment in the choice of the properest words, and the truly classical style of his writings; in which he was the first, says that author, since the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowledge from the fources of the best and most learned authors.

ADRIANI (JOANNI BATTISTA), born of a patrician family at Florence in 1511. He wrote a history of his own times, in Italian, which is a continuation of Guicciardine, beginning at the year 1536. The work is executed with great judgment, candour, and accuracy; he was furnished with several memoirs by Cosmo duke of Tuscany, a prince no less conspicuous for his great genius, than his confummate prudence. Thuanus acknowledges he was much indebted to his hiftory, and that no work of this kind had furnished him with more materials. Besides this history, there are six suneral orations composed by Adriani, viz. one on the emperor Charles V. another on the emperor Ferdinand; a third on Eleonora of Toledo, the wife of Cosma duke of Florence; a fourth on Isabel queen of Spain; the fifth on Cosmo the grand Duke of Tuscany; and the last on Joan of Austria, wife of Francis de Medicis. He is thought also to have been the author of a long letter on ancient painters and sculptors, prefixed to the third volume of Vafari. died at Florence in 1579.

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ADRICHOMIUS (CHRISTIAN), born at Delft in Holland, in the year 1553. He was a zealous advocate for the religion he professed, and applied himself to his studies with great assiduity. He was for some time director of the nuns of St. Barbara; but the civil wars which broke out on the account of religion, having obliged him to quit his country, he withdrew to Brabant, and afterwards to Cologne, where he began a confiderable work, which was printed after his death. It is entitled "Theatrum Terræ Sanctæ," and was printed with geographical maps, at Cologne, in the year 1593. He gives a description of the Holy Land in general, and of the city of Jerusalem in particular. It contains likewise a Chronicle of the Old and New Testament, which is pretty much esteemed; but he is thought to rely too much on the Manetho, the Borofus, and fuch other writings of the monk Annius of Viterbo. Adrichomius fometimes affumed the name of Christianus Crucius; and under this title he published, at Antwerp, the life of Christ, and an oration De Christiana Beatitudine, which he had spoke in a general chapter. He died at Cologne, in the year 1585, in the thirteenth year of his exile, and was buried in the convent of the canonesses of Nazareth, where he had been director for some years.

ÆGINETA (PAULUS), a native of the island Ægina, whence he has his name. According to Le Clert, he flourished in the fourth century; but with more truth he is placed by Abulpharagius, who is allowed to give the best account of those times, in the seventh. His works are deservedly famous, and it appears, that his knowledge in surgery was very great; for the surgery of Paulus has been the subject-matter of most of the books of that profession down to this time. He is the first author that takes notice of the cathartic quality of rhubarb. He begins his book with a description of women's diseases, and treats professedly of distempers incident to that sex? and, according to Dr. Milward, he is the first in all antiquity that deserves the title of man-midwise.

ÆGINHARD, the celebrated fecretary and supposed son-in-law of Charlemagne. He is said to have been carried through the snow on the shoulders of the affectionate and ingenious Imma, to prevent his being tracked from her apartments by the emperor her sather: a story which the elegant pen of Addison has copied and embellished from an old German chronicle, and inferted in the third volume of the Spectator. He was a native of Germany, and educated by the muniscence of his imperial master, of which he has left the most grateful testimony in his preface to the life of that monarch. Æginhard, after the loss of his lamented wise, is supposed to have passed the remainder of his days in religious retirement, and to have

died foon after the year 840. He wrote the life of Charlemagne, and Annals from 741 to 889.

ÆGISTHUS, in ancient history, was the fon of Thyestes by his own daughter Pilopeia, who, to conceal her shame, exposed him in the woods: some say he was taken up by a shepherd, and suckled by a goat, whence he was called Ægisthus. He corrupted Clytemnestra, the wise of Agamemnon; and with her assistance slew her husband, and reigned seven years in Mycenæ. He was, together with Clytemnestra, slain by Orestes. Pompey used to call Julius Cesar Ægisthus, on account of his having corrupted his wise Mutia, whom he afterwards put away, though he had three children by her.

ÆLFRED, or ALFRED (the Great), the youngest son of Athelwolf king of the West-Saxons, was born in the year 849, at Wannating, or Wanading, which is supposed to be Wantage, in Berkshire. Æthelwolf having a great regard for religion, and being extremely devoted to the fee of Rome, fent Ælfred to that city at five years of age; where pope Leo IV. adopted and anointed him, as fome think, with a regal unction, though others are of opinion he was only confirmed. Soon after his return, his father being in the decline of life, and going to vifit the holy fee, took his favourite fon along with him; where he had an opportunity of feeing and hearing many things, which made fuch strong impreffions on him, as remained during his whole life. Æthelwolf had five fons, and a daughter; of whom Æthelstan, the eldest, was king of Kent, in his father's life-time, and died before him. Æthelbald, the fecond fon, raifed a rebellion against his father, when he returned from Rome; who, to avoid any effusion of blood, consented to divide his dominions with him. Æthelwolf did not long furvive this; but before his death he, by a full and distinct testament, endeavoured to fettle all the claims of his children. By this will Æthelbald and Æthelbert had his kingdoms divided betwixt them; and he left his private estate, with all the money in his coffers, to his younger fons, Æthelred and Ælfred. Æthelwolf died in 858, and was fucceeded by Æthelbald, who reigned but two years and a half. On his demise, Æthelbert seized the crown, which he held for five years, and died in 866. He was fucceeded by his brother Æthelred; who, while he was a private man, had folemnly promifed Ælfred to do him that justice which had been denied by the two former kings, by giving him what his father had bequeathed him. On his accession, Ælfred demanded a performance of his promife; but the king excused himself on account of the troublefome times, and affured him, that at his death he would leave him all. Ælfred having given proofs of his courage in the former king's

reign, Æthelred would never part with him, but employed him as

his first minister and general of his armies.

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In the year 866, a great fleet of the Danes, under the command of Hinguar and Hubba, sons of Lodbroch, a Danish king, invaded England: in 871, they marched to Reading in Berkshire, where they received a considerable reinforcement, and took that town and castle. Æthelred and his brother Ælfred came with an army to Reading, a week after it was taken: he divided his forces into two bodies, one of which he assigned to Ælfred, and the other he kept under his own command. Ælfred rashly engaged the Danish army, which being very numerous, he was in great danger of being totally defeated, had not the king come to his assistance with a fresh body of men; this changed the fortune of the day so far, that the Danes were defeated, and lost great numbers of their men. Soon after, however, the Danes attacked and routed the two brothers at Merden, near the Devizes. In this engagement Æthelred received a

wound, of which he died, after having reigned five years.

Upon his death, Ælfred fucceeded to the crown, agreeable to the will of king Æthelwolf, and the appointment of Æthelred. This happened in the year 871, and the twenty fecond of Ælfred's age. He had scarce time to attend the funeral of his brother, when he was obliged to fight for the crown he had so lately received. He engaged the Danish army at Wilton, and at the beginning of the battle had the advantage; but, in the pursuit, the Danes discovering his weakness, rallied, and drove him out of the field. Soon after there was a treaty, but the Danes paid little regard to it; roaming up and down the country, and pillaging wherever they came. They at last put an end to the kingdom of Mercia, and obliged Burrhed, the king, not only to quit his dominions, but the island. Ælfred fitted out a fleet to guard the coasts; and a squadron of five Danish ships coming on the coast, one of them was taken. However a confiderable army of Danes having landed, marched as far as Grantbridge, and quartered thereabouts. Next fummer they advanced to Werham; here Ælfred met them with all the forces he could raife; but not finding himfelf strong enough to engage them, he concluded a peace, and the Danes swore never to invade his dominions. But in a little time they broke their faith; for, being on the road to Mercia, they met a body of English horse, advancing in a careless manner, by reason of the treaty being concluded; of whom they flew the greatest part, and soon after surprized Exeter. The king marched against them with what forces he could collect, and befieged them in that city. While things were in this fituation, his majesty's fleet having engaged a numerous one of the enemy, funk many, and dispersed the rest; which, attempting to gain some of the English ports, were driven on the coasts, and all miserably perished. This so terrified the Danes, that they were again obliged to make peace, and give holtages. However, in

877.

877, having obtained new aids, they came in such numbers into Wiltshire, that the Saxons giving themselves up to despair, would not make head against them; many fled out of the kingdom, not a few submitted, and the rest retired every man to the place where he could be best concealed. In this distress, Ælfred, conceiving himfelf no longer a king, laid aside all marks of royalty, and took shelter in the house of one who kept his cattle. While he remained in this retreat, a little adventure happened, of which most of our histories take notice. The good woman of the house, having one day made fome cakes, put them before the fire to toast; and feeing Ælfred fitting by, trimming his bow and arrows, the thought he would of course take care of the bread; but he, it seems, intent on what he was about, let the cakes burn; which fo prowoked the woman, that she rated him roundly, telling him he would eat them fast enough, and ought therefore to have looked after their toasting. He retired afterwards to the isle of Æthelingey in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful fervants who repaired thither to him. When he had been about a year in this retreat, having been informed that some of his subjects had routed a great army of the Danes, killed their chiefs, and taken their standard, he issued his letters, giving notice where he was, and inviting his nobility to come and confult with him. Before they came to a final determination, Ælfred, putting on the habit of a harper, went into the enemy's camp; where, without suspicion, he was every where admitted, and had the honour to play before their princes. Having thereby acquired an exact knowledge of their fituation, he returned in great fecrecy to his nobility, whom he ordered to their respective homes, there to draw together each man as great a force as he could; and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltshire. affair was transacted so secretly and expeditionsly, that in a little time the king, at the head of an army, approached the Danes, before they had the least intelligence of his design. Ælfred, taking advantage of the surprize and terror they were in, fell upon them, and totally defeated them at Æthendune, now Eddington. who escaped fled to a neighbouring castle, where they were soon belieged, and obliged to furrender at difcretion. Ælfred granted them better terms than they could expect: he agreed to give up the whole kingdom of the East Angles to fuch as would embrace the Christian religion; on condition that they should oblige the rest of their countrymen to quit the island, and, as much as it was in their power, prevent the landing of any more foreigners. In 884, a fresh number of Danes landed in Kent, and laid siege to Rochester; but, the king coming to the relief of that city, they were obliged to abandon their defign. Ælfred had now great fuccess, which was chiefly owing to his fleet, an advantage of his own creating. Having secured the sea-coasts, he fortified the rest of the kingdom with castles and walled towns; and he besieged and recovered from the Danes the city of London, which he resolved to repair, and keep as a frontier.

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After some years respite, Ælfred was again called into the field; for a body of Danes, being worsted in the west of France, came with a fleet of two hundred and fifty fail on the coast of Kent; and having landed, fixed themselves at Appletree. Shortly after, another fleet of eighty vessels coming up the Thames, the men landed, and built a fort at Middleton. Another body of Danes proceeded to Ellex, and took possession of a small island called Merelig. Herethey did not long remain; for having parted, some failed up the river Thames, and others up the Lea-road; where, drawing up their thips, they built a fort not far from London, which proved a great check upon the citizens, who went in a body and attacked it, but were repulsed with great loss. As the king was one day riding by the fide of the river Lea, after some observation, he began to think that the Danish ships might be laid quite dry; which he attempted, and so succeeded therein, that the Danes deserted their fort and ships, and marched away to the banks of the Severn, where they built a fort, and wintered at a place called Quat-Such of the Danish ships as could be got off, the Londoners carried into their own road; the rest they burnt and destroyed. The Danes in a little time began again to invade the territories of the West-Saxons, both by land and sea; but they did more mischief as pirates than as robbers; for, having built long and large thips, they became masters at sea, and depopulated at the coast. Æsfred built fome large gallies, and fent them to cruize on the coasts of the Isle of Wight and Devonshire, the sea thereabouts being greatly infelted by fix piratical vellels, which were all taken or destroyed. except one: and such of the Danes as landed when their ships ran ashore, were taken prisoners, and brought before the king at Winchester, who sentenced them to be hanged as piratical murderers and enemies to mankind.

Æifred enjoyed a profound peace during the three last years of his reign, which he chiefly employed in establishing and regulating his government for the security of himself and his successors, as well as for the ease and benefit of his subjects in general. Before his reign, though there were many kings who took the title, yet none could properly be called monarch of the English nation; for not-withstanding there was always, after the time of Egbert, a prince who held a kind of pre-eminence over the rest, yet he had no dominion over their subjects, as Ælfred had in the latter part of his reign; for to him all parts of England, not in the possession of the Danes, submitted, which was greatly owing to the same of his wisdom, and mildness of his government. He is said to have drawn

up an excellent system of laws, which are mentioned in the "Mirror of Justice," published by Andrew Horne, in the reign of Edward 1. as also a collection of Judgments; and, if we may credit Harding's Chronicle, they were used in Westminster-hall in the reign of Henry IV. In the Chronicle faid to be written by John Brompton, we meet some laws ascribed to king Ælfred. They are in number fifty-one; and before them is a preface, wherein the king recites many things concerning the excellency and use of laws. In the close he fays, he collected from the laws of his ancestor king Ina, fuch as feemed to him most reasonable; and having communicated them to the learned men of his kingdom, he, with their affent, published them to be the rule of his people's actions. These laws borrowed from king Ina were, if we believe himself, many of them taken from the British constitutions; and those, if credit is to be given to their authors, were excerpts from the Greek and Trojan laws. Although there remain but few laws which can be politively ascribed to Ælfred; yet we are well informed, that to him we owe many of those advantages, which render our constitution fo dear and valuable. We are indebted to him for trials by juries; and if we rely on fir John Spelman's conjecture, his inftitutions were the foundation of what is called the common law, fo flyled either on account of it's being the common law of all the Saxons, or because it was common both to Saxons and Danes. It is faid also, but this is a disputed point, that he was the first who divided the kingdom into shires: what is ascribed to him is not a bare division of the country, but the fettling a new form of judicature; for, after having divided his dominions into thires, he fubdivided each thire into three parts, called tythings, which though now grown out of date, yet there are some remains of this ancient divifion in the ridings of Yorkthire, the laths of Kent, and the three parts of Lincolnthire. Each tything was divided into hundreds or wapentakes, and these again into tythings or dwellings of ten householders: each of these householders stood engaged to the king, as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; fo that if any one of the tything was suspected of an offence, if the headboroughs or chiefs of the tything would not be fecurity for him, he was imprifoned; and if he made his escape, the tything and hundred were fined to the king. Each shire was under the government of an earl, under whom was the reive, his deputy, fince, from his office, called shire-reive, or Ælfred also framed a book called the Book of Winchester, and which contained a furvey of the kingdom; and of which the Doomfday Book, still preserved in the Exchequer, is no more than a fecond edition.

In the management of affairs of thate, after the custom of his ancestors the kings of the West-Saxons, he made use of the great council of the kingdom, consisting of bishops, earls, the king's addermen-

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aldermen, and his chief thanes or barons. These, in the first part of his reign, he convoked as occasion served; but when things were better settled, he made a law, that twice in the year at least, an affembly or parliament should be held at London, there to provide for the well-governing of the commonwealth: from which ordinance his fucceffors varied a little, holding fuch affemblies not in any place certain, but wherever they resided, at Christmas, Easter, or Whitfuntide. As to extraordinary affairs, or emergencies which would not admit of calling great councils, the king acted therein by the advice of those bishops, earls, and officers in the army, who happened to be about his person. He was certainly a great and warlike prince; and though the nation could never boaft of a greater foldier, yet he never willingly made war, or refused peace when defired. He fecured his coasts by guard-ships, making the navy his peculiar care; and he covered his frontiers by caltles well fortified, which before his time the Saxons had never raised. In other affairs he was no less active and industrious; he repaired the cities demolished by the Danes; he erected new ones, and adorned and enfeellished such as were in a decayed condition. It is affirmed that one fixth part of his revenues was applied to the payment of his workmen's wages, who had besides meat and drink at the king's expence. In respect to religious foundations, as Ælfred was remarkable for his piety, fo he excelled most of his predecessors in this particular; for, besides re-edifying and restoring almost every monastery in his dominions, which the poverty of the times or the fury of the Danes had brought to ruin, he built many, and improved more, belides other acts of munificence towards the church. He is faid by some to have founded the university of Oxford; yet this matter is warmly disputed, and has employed several learned pens; but the celebrated Anthony Wood has infifled most fully upon it: so much however is certain, that Ælfred settled and reflored that university, endowed it with revenues, and placed there the most famous profesfors. Though he had always a very numerous court, and took particular pleasure in seeing his nobility about him, yet he found out a method of doing this without prejudice to the public. He formed three different households, each under a separate lord chamberlain: and these waited in their turns, a month every quarter; fo that during the year, each of the king's fervants was four months at court, and eight at home.

In private life, Ælfred was the most amiable man in his dominions; of so equal a temper, that after he had once taken the crown, he never suffered any sadness or unbecoming gaiety to enter his mind; but appeared always of a calm, yet cheerful disposition, familiar to his triends, just, even to his enemies, kind and tender to all. When Ælfred came to the crown, learning was at a very low abb in his kingdom; but by his example and encouragement, he gifed his utmost endeavours to excite a love for letters amongst his Vol. I.

subjects. He himself was a scholar; and had he not been illustrious as a king, would have been famous as an author. Of this he left ample testimony to posterity. The following admirable works and elegant translations give an account: 1. A Breviary collected out of the Laws of the Trojans, Greeks, Britons, Saxons, and Danes, 2. The Laws of the West-Saxons. 3. Certain Institutes. 4. An Invective apainst unjust Judges. 5. Acts of his Magistrates.
6. The various Fortunes of Kings. 7. The Sayings of wise Men. 8. Parables and pleafant Sayings. 9. Collections of Chronicles. 10. Epiftles to Bishop Wulfsig. 11. A Manual of Meditations. As to his translations, they were these: 12. A Dialogue of St. Gregory. 13. The Pastoral of Gregory. 14. Hormestam Pauli Orofii, lib. 1. 15. Boetius's Confolations of Philosophy. 16. Sayings of Afferius. 17. The Laws of queen Marthia, widow of Guithelinus. 18. Laws of Malmutius. 19. The Deeds of the English, in five Books, by Bede. 20. Æsop's Fables: which he is faid to have translated from the Greek both into Latin and Saxon. 21. David's Pfalter. This was the last work the king attempted. death furprifing him before he had finished it; it was however completed by another hand, and published in London in 1640, in 4to. by Sir John Spelman. Besides all these, Malmesbury mentions his translating many Latin authors; and the old History of Ely afferts, that he translated the Old and New Testaments. When we confider the qualifications of this prince, and the many virtues he polfessed, we need not wonder that he died universally lamented, which happened after a reign of above twenty-eight years, and on the 28th of October, A. D. 900, as some writers inform us; though there is a disagreement in this particular, even amongst our best historians. He was buried in the cathedral of Winchester; but the canons of that church pretending they were disturbed by his ghoft, his fon and fuccessor Edward caused his body to be removed to the new monastery, which was left unfinished at his death. Here it remained till the dissolution of monasteries, when Dr. Richard Fox, bishop of Winchester, caused the bones of all our Saxon kings to be collected and put into chefts of lead, with inscriptions upon each of them, thewing whose bones they contained.

ÆLIAN (CLAUDIUS), was born at Præneste in Italy. He taught rhetoric at Rome, according to Perizonius, under the emperor Alexander Severus. He was surnamed Honey-mouth, on account of the sweetness of his style. He was likewise honoured with the title of sophist, an appellation in his days given only to men of learning and wisdom. He loved retirement, and devoted himself to study; and his works shew him to have been a man of excellent principles and strict integrity. He greatly admired and studied Plato, Aristotle, Hocrates, Plutarch, Homer, Anacreon, Archilochus,

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chilochus, &c. and, though a Roman, gives the preference to the writers of the Greek nation. His two most celebrated works are his "Various History," and that "Of Animals." He wrote also an invective against Heliogabulus, or, as some think, Domitian; but this is not certain, for he gives the tyrant, whom he lashes, the sictious name of Gynnis. He composed likewise a book "Of Providence," mentioned by Eustathius; and another on divine appearances, or the declarations of providence. Some ascribe to him also the work entitled "Tactica, or De Re Militari;" but Perizonius is of opinion, that this piece belonged to another author of the same name, a native of Greece.

ÆMILIUS (PAULUS), a native of Verona. The reputation he had acquired in Italy, made Stephen Poucher, bithop of Paris, advise king Lewis XII. to engage him to write a Latin history of the kings of France. He was accordingly invited to Paris, and a canonry in the cathedral church was given him. He retired to the college of Navarre, to compose this work; but though he spent many years at it, yet he was not able to finish the tenth book, which was to include the beginning of the reign of Charles VIII. He is faid to have been very nice and scrupulous in regard to his works. having always some correction to make: hence Erasinus imputes the fame fault to him that was objected to the painter Protogenes, who thought he had never finished his pieces. Æmilius's history is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1488. The tenth book was found among his papers, in a confused condition; so that the editor, Daniel Xavarisio, a native of Verona and relation of Æmilius, was obliged to collate a great number of papers full of rakires, before it could be published. He has been censured by several of the French writers, particularly by M. Sorel. Julius Scaliger mentions a book containing the history of the family of the Scaligers, as translated into elegant Latin by Paulus Æmilius; and in his letter about the antiquity and splendor of the family, he has the following passage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were oft; so that the name of Scaliger would have been altogether buried n obscurity, had it not been for Paulus Æmilius of Verona, that holf eloquent writer and preferver of ancient pedigrees; who having found, in Bavaria, very ancient annals of our family, written, ashe himself tells us, in a coarse style, polished and translated them and Latin. From this book my father extracted fuch particulars as eemed to reflect the greatest honour on our family." Scaliger speks also of it in the first edition of his commentary on Catullus. in 576; and in the second, in 1600, but in such a manner, as diffes somewhat from the passage above cited. Æmilius, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.

ÆNEAS (GAZEUS), or ÆNEAS of Gaza, by profession a sophist, was originally a Platonic philosopher, but afterwards became a christian, and flourished about the year 487. His age is ascertained from his affuring us, that he faw the African confessors, whose tongues were cut out by Hunneric, king of the Vandals, in 484, under the reign of the emperor Zeno: and in this we may believe him. But can we so safely believe him, when he affirms, that he heard these confessors speak very plainly and distinctly, after their tongues were indeed cut out? He wrote a dialogue, entitled, "Theophrastus," concerning the immortality of the soul, and the refurrection of the body; and which he has enlivened with many curious inquiries into the fentiments of the philosophers, and with many agreeable stories. This dialogue was first translated into Latin, and published at Basil, in 1516: afterwards in Greek and Latin at Basil, in 1560, with other pieces: afterwards at Leipsic, 1658, with a translation and notes, by Barthius, in quarto.

ÆNEAS (Sylvius), or Pius II. of the family of the Piccolimini, was born in the year 1405, at Corfigny in Sienna, where his father lived in exile. He was educated at the grammar school of that place; but his parents being in low circumstances, he was obliged, in his early years, to submit to many servile employments. In 1423, by the affiltance of his friends, he was enabled to go to the university of Sienna, where he applied himself to his studies with great success, and in a short time published several pieces in the Latin and Tuscan languages. In 1431, he attended cardinal Dominic Capranica to the council of Basil as his secretary. He was likewise in the same capacity with cardinal Albergoti, who sent him to Scotland to mediate a peace betwixt the English and Scots; and he was in that country when king James I. was murdered. Upon his return from Scotland, he was made fecretary to the council of Basil, which he defended against the authority of the popes, both by his speeches and writings, particularly in a dialogue and epistles which he wrote to the rector and university of Cologne. He was likewise made by that council clerk of the ceremonies, abbreviator and one of the duodecemviri, or twelve men, an office of great importance. He was employed in feyeral embassies; once to Tren, another time to Francfort, twice to Constance, and as often o Savoy, and thrice to Strafburg, where he had an intrigue with a lady, by whom he had a fon. In 1439, he was employed in he fervice of pope Felix; and being foon after fent ambaffador tothe emperor Frederic, he was crowned by him with the poetic larel, and ranked amongst his friends. In 1442, he was fent for rom Basil by the emperor, who appointed him secretary to the enpire,

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and raised him to the senatorial order. He could not at first be prevailed on to condemn the council of Basil, nor to go over absolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewife changed his opinion gradually. He afterwards represented the emperor in the diet of Nuremburg, when they were confulting about methods to put an end to the schism, and was fent ambassador to Eugenius: at the persuasion of Thomas Sarzanus, the apostolical legate in Germany, he submitted to Eugenius entirely, and made the following speech to his holiness, as related by John Gobelin, in his Commentaries of the life of Pius II. "Most holy father (faid he) before I declare the emperor's commission, give me leave to fay one word concerning myself. I do not question but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I must confess, that my accusers have reported nothing but what is true. I own I have faid, and done, and written, at Basil, many things against your interests; it is impossible to deny it: yet all this has been done not with a defign to injure you, but to ferve the church. I have been in an error, without question; but I have been in just the same circumstances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas, archbishop of Palermo, with Lewis du Pont (Pontanus), the fecretary of the holy fee; men who are effected the greatest luminaries in the law, and doctors of the truth; to omit mentioning the univerlities and colleges which are generally against you. Who would not have erred with persons of their character and merit? It is true, that when I discovered the error of those at Basil, I did not at first go over to you, as the greatest part did; but being afraid of falling from one error to another, and by avoiding Charibdis, as the proverb expresses it, to run upon Scylla, I joined myself, after a long deliberation and conflict within myfelf, to those who thought proper to continue in a state of neutrality. I lived three years in the emperor's court in this fituation of mind, where, having an opportunity of hearing constantly the disputes between those of Basil and your legates, I was convinced that the truth was on your fide: it was upon this motive that when the emperor thought fit to fend me to your clemency, I accepted the opportunity with the utmost fatisfaction, in hopes that I should be so happy as to gain your favour again: I throw myself therefore at your feet; and fince I finned out of ignorance, I intreat you to grant me your pardon. After which I shall open to you the emperor's intentions." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was past; and in a short time made him his fecretary, without obliging him to quit the post which he had with the emperor.

He was fent a fecond time by the emperor on an embaffy to Eugenius,

Thierry and James, archbithops and electors of Cologne and Treves, because they had openly declared for Felix and the council of Basil, the electors of the empire were highly offended at this proceeding; and at their desire the emperor sent Æneas Sylvius to

prevail on the pope to revoke the fentence of depolition.

Upon the decease of pope Eugenius, Æneas was chosen by the cardinals to preside in the conclave, till another pope should be elected. He was made bishop of Targestum by pope Nicholas, and went again into Germany, where he was appointed counsellor to the emperor, and had the direction of all the important affairs of the empire. Four years after, he was made archbishop of Sienna; and in 1452, he attended Frederic to Rome, when he went to receive the imperial crown. Æneas, upon his return, was named legate of Bohemia and Austria. About the year 1456, being sent by the emperor into Italy, to treat with pope Callixtus III. about a war with the Turks, he was made a cardinal. Upon the decease of Callixtus, in the year 1458, he was elected pope, by the name of Pius II. After his promotion to the papal chair, he published a bull, retracting all he had written in desence of the council of Basil.

Pius behaved in his high office with great spirit and activity. He Suppressed the war which Piccinus was raising in Umbria; and recovered Affifi and Nucera. He ordered a convention of princes at Mantua, where he was present himself; and a war was resolved upon against the Turks. Upon his return to Rome, he went to Viterbo, and expelled several tyrants from the territories of the ecclesiastical state. He excommunicated Sigismund duke of Austria, Austria, and Sigismund Malatesta; the former for imprisoning the cardinal of Cusa, and the latter because he refused to pay the hundredths to the church of Rome: and he deprived the archbishop of Mentz of his dignity. He confirmed Ferdinand, in the kingdom of Naples, and fent cardinal Urfini to crown him king. He made a treaty with the king of Hungary; and commanded Pogebrac, king of Bohemia, to be cited before him. During his popedom he received ambassadors from the patriarchs of the east: the chief of his embaffy was one Moses, archdeacon of Austria, a man well versed in the Greek and Syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of Antioch, Alexandria, and Jerusalem; he told his holiness, that the enemy who sows tares, having prevented them till then from receiving the decree of the council of Florence, concerning the union of the Greek and Latin churches, God had at last inspired them with a resolution of submitting to it; that it had been folemnly agreed to, in an affembly called together for that purpose; and that for the future they would unanimously submit to the pope as vicegerent of Jesus Christ. Pius commended the patriarchs for

their obedience, and ordered Moses's speech to be translated into Latin, and placed amongst the archives of the Roman church. A few days after the arrival of these ambassadors from the east, there came others also from Monobasse, or Monembuisse, a city in Peloponnesus, situated upon a mountain near the sea: these offered the obedience of their city to the pope, who received them in the name

of the church of Rome, and fent them a governor.

Pius, in the latter part of his pontificate, made great preparations against the Turks, for which purpose he summoned the assistance of the several princes in Europe; and having raised a considerable number of croisses and others, he went to Ancona to see them embarked, where he was seized with a sever, and died the 14th of August 1464, in the 59th year of his age, having enjoyed the see of Rome six years, eleven months, and twenty-seven days. His body was carried to Rome, and interred in the Vatican. Spondanus, in his Ecclesiastic Annals, says, that he was inferior to none in learning, eloquence, dexterity, and prudence. The cardinal of Pavia, in his speech to the conclave concerning the choice of a successor, gives this eulogium to Pius II. that he was a pope who had all the virtues in his character; and that he had deserved the utmost commendation by his zeal for religion, his integrity of manners, his solid judgment, and prosound learning.

Pius was famous for his wife and witty fayings, fome of which are as follow: That there were three persons in the Godhead; not proved to be so by reason, but by considering who said so. That to find out the motion of the stars, had more pleasure than profit in That as a covetous man is never fatisfied with money, fo a learned man should not be with knowledge. That common men should esteem learning as filver, noblemen prize it as gold, and princes as jewels. That the laws had power over the commonality, but were feeble to the greater ones. That a citizen should look upon his family as subject to the city, the city to his country, the country to the world, and the world to God. That the chief place with kings was flippery. That as all rivers run into the fea, fo do all vices into the court. That the tongue of a sycophant was a king's greatest plague. That a prince who would trust nobody, was good for nothing; and he who believed every body, no better. That it is necessary that he who governs many, should himself be ruled by

the field, the judge the net, and the lawyers the fowlers. That men ought to be prefented to dignities, not dignities to men. That a covetous man never pleases any body, but by his death. That it was a slavish vice to tell lies. That sulf fullies and stains every age of man, but quite extinguishes old age.

That those who went to the law were the birds, the court

ÆNEAS, a famous Trojan prince, the fon of Anchifes and Venus. At the destruction of Troy, he bore his aged father on his back.

back, and faved him from the Greeks; but being too folicitous about his fon and household gods, lost his wife Creüsa in the escape. Landing in Africa, he was kindly received by queen Dido; but quitting her coast, he arrived in Italy, where he married Lavinia the daughter of King Latinus, and defeated Turnus, to whom she had been contracted. After the death of his father-in-law, he was made king of the Latins, over whom he reigned three years: but joining with the Aborigines, was slain in a battle against the Tuscans. Virgil has rendered the name of this prince immortal, by making him the hero of his poem.

ÆSCHINES, a Socratic philosopher, the fon of Charinus, a faufage-maker. He was continually with Socrates, which occasioned this philosopher to fay, "that the fausage-maker's fon was the only person who knew how to pay a due regard to him. It is said that poverty obliged him to go to Sicily, to Dionysius the Tyrant, and that he met with great contempt from Plato. We are informed of this by Diogenes Laertius, in his Life of Æschines, who repeats the same in his Life of Plato. This however is inconsistent with a passage of Plutarch, in his book, "Concerning the Difference between a Friend and a Flatterer," where this author introduces Plato recommending Æschines to Dionysius; who, upon Plato's recommendation, treats him in the most friendly and honourable manner. Æschines was extremely well received by Aristippus; to whom he thewed fome of his dialogues, and received a handsome reward from him. He would not venture to profess philosophy at Athens, Plato and Aristippus being in such high esteem; but he fet up a school to maintain himself. He afterwards wrote grations for the Forum. Laertius tells us, that Polycritus Mendaus affirmed, in his first book "Of the History of Dionysius," that Æschines lived with the tyrant till he was deposed upon Dion's coming to Syracuse; and there is extant an epistle of his to Dionyfins. Phrynicus, in Photius, ranks him amongst the best orators, and mentions his orations as the flandard of the pure Attic style.

Æschines had so faithfully copied the doctrines of Socrates, and his dialogues were so exactly agreeable to the genius and manner of that great philosopher, that Aristippus suspected, and Menedemus accused him of having assumed to himself what had been written by Socrates. According to Suidas, Æschines wrote the following dialogues, Miltiades, Callias, Rhinon, Aspasia, Axiochus, Telauges, Alcibiades, Acephali, Phædon, Polænus, Eryxias, Erasistratus, Scythici, and one Concerning Virtue. Of these there are only three extant: 1. "Concerning Virtue, whether it can be taught."

2. "Erixias or Erasistratus, concerning riches, whether they are good." 3. "Axiochus, concerning death, whether it is to be seared." They were translated into Latin by Rudolphus Agricola, Sebastian Corradus, and John Serranus; but their versions being,

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according to Mr. Le Clerc, too remote from the original meaning, he undertook a new translation, which he published in 1711, in octavo, with notes, and feveral differtations, entitled, "Silvæ Philologicæ;" in the second chapter whereof he examines the doctrine of Æschines's first dialogue. In the Axiochus there is an excellent paffage concerning the immortality of the foul; the speakers are Socrates, Clinias, and Axiochus. Clinias had brought Socrates to his father Axiochus, who was fick, and apprehensive of death, in order to support him against the fears of it. Socrates, after a variety of arguments, proceeds as follows: " For human nature (fays he) could not have arrived at fuch a pitch in executing the greatest affairs, so as to despise even the strength of brute creatures, though fuperior to our own; to pass over seas, build cities, and found commonwealths; contemplate the heavens, view the revolutions of the flars, the courses of the fun and moon, their rising and setting, their eclipses and immediate restoration to their former state, the equinoxes and double returns of the fun, the winds and descents of showers; this, I fay, the foul could never do, unless possessed of a divine spirit, whereby it gains the knowledge of so many great things. And therefore, Axiochus, you will not be changed to a state of death or annihilation, but of immortality; nor will your delights be taken from you, but you will enjoy them more perfectly; nor will your pleasures have any tincture of this mortal body, but be free from every kind of pain. When you are difengaged from this prison, you will be translated thither, where there is no labour, nor forrow, nor old age. You will enjoy a state of tranquillity, and freedom from evil, a state perpetually serene and easy." -Axioch. "You have drawn me over, Socrates, to your coinion by your discourse; I am now no longer fearful of death, but ambitious of it, and impatient for it: my mind is transported into fublime thoughts, and I run the eternal and divine circle. I have disengaged myself from my former weakness, and am now become a new man."

ÆSCHINES, a celebrated orator, contemporary with Demosthenes, and but just his inferior. Some say that Isocrates, some say that Socrates, some that Gorgias, was his master. Being overcome by Demosthenes, he went to Rhodes, and opened a school there; and afterwards removed to Samos, where he died at the age of seventy-sive. There are only three of his orations extant, which however are so very beautiful, that Fabricius compares them to the three graces. One is against Timarchus, his accuser, whom he treated so severely, as to make him weary of life; and some have said, that he did actually lay violent hands upon himself. Another is an "Apology" for himself against Demosthenes, who had accused him of persidy in an "Embassy" to Philip. The third "against Ctesiphon," who had decreed the golden crown to Demosthenes. This Vol. I.

excellent oration, together with that of Demosthenes against it, was translated by Cicero into Latin, as St. Jerome and Sidonius inform us. The three orations were published by Aldus, 1513, and by Henry Stephens among other orators 1575, in Greek.

ÆSCHYLUS, the tragic poet, was born at Athens. Authors differ in regard to the time of his birth, some placing it in the fixtyfifth, others in the feventieth Olympiad; but, according to Stanley, who relies on the Arundelian marbles, he was born in the fixtythird Olympiad. He was the fon of Euphorion, and brother to Cynegirus and Aminias, who diftinguished themselves in the battle of Marathon, and the sea-fight of Salamis, at which engagements Æschylus was likewise present. In this last action, according to Diodorus Siculus, Aminias, the younger of the three brothers, commanded a squadron of ships, and behaved with so much conduct and bravery, that he funk the admiral of the Persian fleet, and signalized himself above all the Athenians. To this brother our poet was, upon a particular occasion, obliged for saving his life; Ælian relates, that Æschylus being charged by the Athenians with certain blasphemous expressions in some of his pieces, was accused of impiety, and condemned to be stoned to death: they were just going to put the fentence in execution, when Aminias, with a happy prefence of mind, throwing afide his cloak, shewed his arm without a hand, which he had lost at the battle of Salamis, in defence of his country. This fight made fuch an impression on the judges, that, touched with the remembrance of his valour, and the friendship he fhewed for his brother, they pardoned Æschylus. Our poet how-ever resented the indignity of this prosecution, and resolved to leave a place where his life had been in danger. He became more determined in this resolution, when he found his pieces less pleasing to the Athenians than those of Sophocles, though a much younger Simonides had likewife won the prize from him in an elegy upon the battle of Marathon. Suidas having faid that Æfchylus retired into Sicily, because the seats broke down during the representation of one of his tragedies, some have taken this literally, without confidering that in this fense such an accident did great honour to Æschylus; but, according to Joseph Scaliger, it was a phrase amongst the comedians; and he was said to break down the feats, whose piece could not stand, but fell to the ground. Some affirm, that Æschylus never sat down to compose but when he had This perhaps was in allusion to his style and mandrank liberally. ner of writing, wherein he was fo hurried away by the excessive transports of his imagination, that his discourse might seem to proceed rather from the fumes of wine than folid reason. He wrote a great number of tragedies, of which there are but seven remaining, the titles of which are as follow: 1. Prometheus Bound. 5. The against Thebes. 3. The Persians. 4. Agamemnon. Infernal

Infernal Regions. 6. The Furies. 7. The Suppliants. Not-withstanding the sharp censures of some critics, Æschylus must be allowed to have been the father of the tragic art. In the time of Thespis there was no public theatre to act upon; the strollers drove about from place to place in a cart. Æschylus surnished his actors with masques, and dressed them suitable to their characters. He likewise introduced the buskin, to make them appear more like heroes.

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The ancients give Æschylus also the praise of having been the first who removed murders and shocking lights from the eyes of the spectators. He is said likewise to have lessened the number of the chorus; or rather this reformation was owing to an accident: in his Eumenides, the chorus, which consisted of fifty persons, appearing on the stage with frightful habits, had such an effect on the spectators, that the women with child miscarried, and the children fell into fits; this occasioned a law to be made to reduce the chorus to fifteen. Mr. Le Fevre has observed, that Æschylus never represented women in love, in his tragedies, which, he says, was not fuited to his genius; but in representing a woman transported with fury he was incomparable. Longinus fays, that Æschylus has a noble boldness of expression; and that his imagination is lofty and It must be owned, however, that he affected pompous words, and that his fense is too often obscured by figures; which gave Salmasius occasion to say, that he was more difficult to be understood than the scripture itself. But notwithstanding these imperfections, this poet was held in great veneration by the Athenians, who made a public decree that his tragedies thould be played after When Æschylus retired to the court of Hiero, king of Sicily, this prince was then building the city of Ætna, and our poet celebrated the new city by a tragedy of the same name. After having lived some years at Gela, we are told that he died of a fracture of his scull, caused by an eagle's letting fall a tortoile on his head; and the manner of his death is faid to have been predicted by an oracle, which had foretold that he should die by somewhat from the heavens. This happened, according to Mr. Stanley, in the 69th year of his age.

ÆSOP, the Phrygian, lived in the time of Solon, about the fiftieth Olympiad, under the reign of Cræsus, the last king of Lydia. As to genius and abilities, he was greatly indebted to nature; but in other respects not so fortunate, being born a slave, and extremely deformed. St. Jerome, speaking of him, says, he was unfortunate in his birth, condition, and death; hinting thereby at his deformity, service state, and tragical end. His great genius, however, enabled him to support his missortunes; and in order to alleviate the hardships of servitude, he composed those entertaining and instructive sables, which have acquired him so much reputation.

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He is generally supposed to have been the inventor of that kind of writing: but this is contested by several, particularly Quintilian, who seems to think that Hesiod was the first author of tables. Æ sop, however, certainly improved this art to a very high degree; and hence it is that he has been accounted the author of this fort of productions.

The first master whom Æsop served, was one Carasius Demarchus, an inhabitant of Athens; and there, in all probability, he acquired his purity in the Greek tongue. After him he had one or two more masters, and at length came under a philosopher named Xanthus. It was in his service that he first displayed his genius: Xanthus being one day walking in the fields, a gardener asked him why those plants, which he nursed with so much care, did not thrive fo well as those which the earth produced without any cultivation? The philosopher ascribed all to Providence, and continued his walk: but Æ fop, having stopped with the gardener, compared the earth to a woman, who always regards her own children more affectionately than those whom by a second marriage she may become a stepmother to: the earth, faid he, is the stepmother to laboured and forced productions, but the real mother to her own natural produce. Æsop was afterwards fold to Idmon, or Iadmon, the philosopher, who enfranchised him. After he had recovered his liberty, he foon acquired a great reputation amongst the Greeks: so that, according to Meziriac, the report of his wisdom having reached Croefus, this king fent to inquire after him, and engaged him in his fervice. He travelled through Greece, according to the fame author; whether for his own pleasure, or upon the affairs of Crœsus, is uncertain; and passing by Athens, soon after Pisistratus had usurped the sovereign power, and finding that the Athenians bore the yoke very impatiently, he told them the fable of the frogs who petitioned Jupiter for a king. Some relate, that, in order to Thew that the life of man is full of miseries, Æsop used to say, that when Prometheus took the clay to form man, he tempered it with tears. The images made use of by Æsop are certainly very happy inventions to instruct mankind; they have all that is necessary to perfect a precept, being a mixture of the useful with the agreeable. Apollonius of Tyana, talking of the fables of Æ fop, greatly prefers them to those of the poets: they, he says, do but corrupt the ears of the hearers; they represent the infamous amours of the gods, their incests, quarrels, and a hundred other crimes. who find fuch things related by the poets as real facts, learn to love vice, and are apt to believe they fin not in gratifying the most irregular appetites, feeing they do but imitate the gods. Æ fop, not contented with rejecting fables of this nature, in favour of wisdom has invented a new method. Apollonius, continuing his parallel, shews, by several other reasons, how much the fables of Æsop surpass those of the poets: after which he tells a story that he had

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learnt of his mother in his infancy. Æ sop, it seems, being a shepherd, and feeding his slock near a temple of Mercury, often belought this god to grant him the possession of wisdom. Mercury had a great number of suitors, who all entered the temple with their hands full of rich offerings; while Æ sop, being poor, was the only one who made no precious offering, having presented only a little milk and honey, with a few flowers. When Mercury came to make a distribution of wisdom, he had regard to the price of the offerings: he gave accordingly philosophy to one, rhetoric to another, astronomy to a third, and poetry to a fourth. He did not remember Æ sop, till after he had finished his distribution; and at the same time recollecting a fable, which the Hours had told him when at nurse, he bestowed on Æ sop the gift of inventing apologues, which was the only one left in wisdom's apartment.

Æsop was put to death at Delphi. Plutarch tells us, that he came there with a great quantity of gold and silver, being ordered by Croesus to offer a sacrifice to Apollo, and to give a considerable sum to each inhabitant; but a quarrel arising betwixt him and the Delphians, he sent back the sacrifice and the money to Croesus; for he thought that those, for whom the prince designed it, had rendered themselves unworthy of it. The inhabitants of Delphi contrived an accusation of sacrilege against him, and pretending they had convicted him, threw him headlong from a rock. For this cruelty and injustice, we are told, they were visited with famine and pestilence; and consulting the oracle, they received for answer, that the god designed this as a punishment for their treatment of Æsop. They endeavoured to make an atonement by raising a pyramid to his honour.

ÆSOP, a Greek historian, who wrote a romantic history of Alexander the Great: it is not known at what time he lived. His work was translated into Latin by one Julius Valerius, who is not better known than Æsop. Freinshemius has the following passage concerning this work: "Julius Valerius wrote a fabulous Latin history of Alexander, which by some is ascribed to Æsop, by others to Callisthenes. Hence Antoninus, Vincentius, Uspargensis, and others, have greedily taken their romantic tales. It may not be amiss to quote here the opinion of Barthius, in his Advertaria: there are many fuch things (fays this author) in the learned monk, who some years ago published a life of Alexander the Great, full of the most extravagant fictions; yet this romance had formerly so much credit, that it is quoted as an authority even by the best writers. It is the same author that Franciscus Juretus mentions under the name of Æsop." This work was published in German at Strasburg, in 1486.

ÆSOP (CLODIUS), a celebrated actor, who flourished about the 670th year of Rome. He and Roscius were cotemporaries, and

the best performers who ever appeared upon the Roman stage; the former excelling in tragedy, the latter in comedy. Cicero put himself under their direction to perfect his action. Æsop lived in a most expensive manner, and at one entertainment is said to have had a dish which cost above eight hundred pounds: this dish we are told was filled with finging and speaking birds, some of which cost near fifty pounds. Pliny (according to Mr. Bayle) feems to refine too much, when he supposes that Æsop sound no other delight in eating these birds, but as they were imitators of mankind: and fays, that Æ fop himself being an actor was but a copier of man; and therefore he should not have been lavish in destroying those birds, which, like himself, copied mankind. The delight which Æsop took in this fort of birds proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could fpeak, this motive being only by accident, but because of their extraordinary price. If there had been any birds that could not speak, and yet more scarce and dear than these, he would have procured fuch for his table. Æ fop's fon was no less luxurious than his father, for he dissolved pearls for his guests to swallow. Some speak of this as a common practice of his, but others mention his falling into this excess only on a particular day, when he was treating his friends. Æsop, notwithstanding his expences, is said to have died worth above a hundred and fixty thousand pounds. When he was upon the stage, he entered into his part to luch a degree, as sometimes to be feized with a perfect ecstafy. Plutarch mentions it as reported of him, that whilft he was representing Atreus deliberating how he should revenge himself on Thyestes, he was so transported beyond himself in the heat of action, that with his truncheon he smote one of the servants crossing the stage, and laid him dead on the fpot.

ÆTHELSTAN, ATHELSTAN, or ÆTHESTAN, the fon of Edward, firnamed the Elder, the 24th king of the Welt Saxons, and of Edgina, the daughter of a shepherd, who, merely on account of the lowners of her birth, is treated, by many ancient, and by most modern writers, as a concubine; though there are the strongest reaions to believe the contrary. As to the year of his birth, it is not certain, but the circumstances thereof are curious, and well attested. His mother Edgina, when a girl, dreamt that the moon shone out of her belly fo brightly that it illuminated all England. This dream the innocently related to an old woman, who had nurfed Prince Edward, in the court of his father, Alfred the Great. The old woman, struck with the thing, as well as with the extraordinary beauty of the girl, took her home, and kept her as her own daughter. Prince Edward coming thither one day to fee his nurse, took notice of the beautiful Edgina, fell in love with her, and had by her this son, whom, on account of his mother's dream, he named Æthelstan, i. e. the most noble. His grandfather Alfred took extraordinary traordinary care of his education, recommending him, in his infancy, to the care of his daughter Ethelfleda; and, when he was grown a boy, to her husband Ethered, one of the greatest captains of the age in which he lived. When the young Æthelstan was grown big enough to be introduced at court, he was brrought this ther by his tutors; and the wife king Alfred was fo pleafed with the spirit, countenance, and behaviour of the lad, that, to keep our author's words, He bleffed him for king, after his fon Edward, by a kind of prophetic Spirit, and then knighted him, giving him a purple robe, a belt let with jewels, and a Saxon fword, in a golden scabbard. Æthelstan, according to his grandfather's prediction, quietly succeeded A. D. 924. He was solemnly crowned by Atholum, archbishop of Canterbury, at Kingston upon Thames, which place was before called Moreford, but by reason of this, and several other princes, making it their place of relidence, which they did, that they might be nearer at hand to resist the Danes, assumed the name of Kingston, or King's Town. Æthelstan was scarcely seated on his throne, before a dangerous conspiracy was formed against him, by a certain nobleman, called Alfred, whose intent was to seize the person of his sovereign at Winchester, and to put out his eyes: the plot being discovered, and it's author apprehended, he steadfastly denied it, and the king, to shew his strict regard to justice, fent him to Rome, there to purge himself by oath, before the altar of St. When he came thither, and had by oath protested his innocence, he fell down in a miserable agony, and being carried by his fervants to the English school, died there the third day in great torment. Pope John X. denied his body Christian burial, until such time as he had acquainted king Æthelstan, at whose request it was afterwards granted. To this domestic treason, succeeded a war with Ingauld, a Danish king, and Sithric, who, after killing his brother Neil, had possessed himself of Davenport, in Cheshire. This last prince, who was king of Northumberland, being very powerful, Æthelstan, on a negotiation, consented to make an alliance with him, on his renouncing paganism, and to give him his fifter Edgitha to wife, which was performed. In a year's time, how, ever, Sithric died, and was succeeded by his sons, Anlast and Guth-These young men, being zealots for their old religion, immediately broke with Æthelstan, who the next year drove them out of their dominions; whereupon, Anlast sled into Ireland, and Guthfert to Constantine, king of Scots. This affair created him afterwards a great deal of trouble; for though he at first carried it with a high hand, and prepared to invade Scotland, to revenge the protection given to the fugitive prince, yet he faw reason to accommodate this quarrel, and to make peace with Constantine. To perfect his favourite delign, of making himself supreme lord of the island, and to attain the sole dominion over, not only the Saxon, but all the other nations also inhabiting therein; Æthelstan prepared to go against the Welth, or rather the ancient Britons. In the

the mean time, however, the fame of his great exploits induced Henry, firnamed the Fowler, then emperor, to demand one of his fifters in marriage for his fon Otho; Hugo, king of the Franks, alfo defired another for his fon; and Lewes, prince of Aquitain, fent an embally to defire a third for himself. On this occasion, greater prefents were fent into England than had ever been feen before, and the glory of Æthelstan's court far exceeded that of any of his predecessors. He was successful in his expedition against the Welsh; for, having beaten them in the field, he caused Ludwal, king of Wales, with all his petty princes, to meet him at Hereford, where they did him homage, and promifed to pay him a yearly tribute, of twenty pounds of gold, three hundred pounds of filver, and twenty-five thousand beeves, with as many hawks and hounds as ho should demand. He likewise expelled the Britons, who had hitherto dwelt together with the English in Excester (Exeter), and forced them to retire into Cornwall, making the river Tamara the boundary of his dominions on this fide, as he had fixed the Vaga on the other. He governed henceforward in peace and glory, made many wife laws for the benefit of his subjects, and rendered himself the most admired prince of the age in which he lived, on account of his wisdom, wealth, and the great extent of his dominions, which were much wider than those of Ælfred his grandfather. As to his person, we are told that he was of the ordinary size, of a merry countenance, his hair of a bright yellow, flooping a little in the shoulders. He was extremely brave, constant in his resolutions, fecret in his councils, and courteous to all men, a great encourager of learning, and, if, we credit Tindal, ordered the Bible to be translated into the Saxon tongue, for the use of his subjects. He reigned fifteen years and upwards.

AETION, a celebrated painter, who has left us an excellent picture of Roxana and Alexander, which he exhibited at the Olympic games: it represents a magnificent chamber, where Roxana is fitting on a bed of a most splendid appearance, which is rendered still more brilliant by her beauty. She looks downwards, in a kind of confusion, being struck with the presence of Alexander standing before her. A number of little Cupids flutter about, some holding up the curtain, as if to shew Roxana to the prince, whilst others are busied in undressing the lady; some pull Alexander by the cloak, who appears like a young bashful bridegroom, and present him to his mistress: he lays his crown at her feet, being accompanied by Epheltion, who holds a torch in his hand, and leans upon a youth, who represents Hymen. Several other little Cupids are represented, playing with his arms; fome carry his lance, stooping under so heavy a weight; others bear along his buckler, upon which one of them is feated, whom the rest carry in triumph; another lies in ambush in his armour, waiting to frighten the rest as they pass by.

This picture gained Action so much reputation, that the president of the games gave him his daughter in marriage.

ÆTIUS, an ancient physician, was born at Amida, a town of Mesopotamia; but at what time he lived medical historians are not agreed. Some place him in the year 350, others in 437, and others in 455: to which last opinion Merklin feems to subscribe. But Dr. Freind will have him to be much later: he fays, "it is plain, even from his own books, that he did not write till the very end of the fifth, or the beginning of the fixth century; for he refers not only to St. Cyril, archbithop of Alexandria, who died in 443, but to Petrus Archiater, who was physician to Theodoric, and therefore must have lived still later." He studied at Alexandria, and in feveral places of his works agrees with the pharmacy of the Ægyptians. His "Tetrabiblos," as it is called, is a collection from the writings of those physicians who went before him, chiefly from Galen; but contains nevertheless some new things, for which we are entirely indebted to this author. His work confilts of fixteen books, eight of which were published in Greek only at Venice, 1534, in folio; but Janus Cornarius, a phylician of Frankfort, made a Latin version of the whole, and published it with the Greek at Basil, 1542, in folio.

AFER (Domitius), a famous orator, born at Nifmes. flourished under Tiberius and the three succeeding emperors. was elected to the prætorship; but not being afterwards promoted according to his ambitious expectations, and defirous at any rate to advance himself, he turned informer against Claudia Pulchra, coufin of Agrippina, and pleaded himself in that affair. Having gained this cause, he was thereupon ranked amongst the first orators, and got into favour with Tiberius, who had a mortal hatred to Agrippina: but this princess was so far from thinking Domitius the author of this process, that she did not entertain the least resentment against him on that account; so that one day, when he was likely to meet her in the streets, and had turned away, she imagining he had done this from a principle of shame, ordered him to be called back, and bidding him not be afraid, repeated a line from Homer, importing that the looked not upon him but upon Agamemnon as the cause of the late affair. The encomiums passed by the emperor on the eloquence of Domitius, made him now eagerly pursue the profession of an orator; so that he was seldom without some accufation or defence, whereby he acquired a greater reputation for his eloquence than his probity. In the 779th year of Rome, he carried on an accusation against Claudia Pulchra; and the year following, Quintilius Varus her fon was impeached by him and Publius Dolabeila. Nobody was furprized that Afer, who had been poor for many years, and fquandered the money got by former impeach-VOL. I. ments,

ments, should return to this practice; but it was matter of great furprize that one who was a relation of Varus, and of fuch an illuftrious family as that of Publius Dolabella, should affociate with this informer. After had a high reputation as an orator for a confiderable time, but this he loft by continuing to plead when age had impaired the faculties of his mind. "Knowledge, (fays Quintilian) which increases indeed with years, does not alone form the orator, fince he must have a voice and lungs; for if these are broken by age or fickness, there is reason to fear the greatest orator may then be deficient; that he flop through wearinefs, and, being fensible that he is not sufficiently heard, complain first of himself. I myself saw the greatest orator I ever knew, Domitius Afer, in his old age, daily losing the reputation he formerly acquired; for when he was pleading, though known to have been once the greatest man at the bar, fome would laugh, which was extremely indecent, others would blush; hence people took occasion to say, that Domitius would rather fail than desist: nor are these evils, in comparison of others, but of the least kind. The orator, therefore, to prevent his falling into these snares of old age, should found a retreat, and bring his vessel tight and found into the harbour."

Quintilian, in his youth, cultivated the friendship of Domitius very assidnously. He tells us that his pleadings abounded with pleafant stories, and that there were public collections of his witty fayings, some of which he quotes. He also mentions two books of his, "On Witneffes." Domitius was once in great danger from an infcription he put upon a statue, erected by him in honour of Caligula, wherein he declared, that this prince was a fecond time a conful at the age of twenty-feven. This he intended as an encomium, but Caligula taking it as a farcasm upon his youth, and his infringement of the laws, raifed a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech, with the highest marks of admiration; after which he fell upon his knees, and, begging pardon, declared that he dreaded more the eloquence of Caligula than his imperial This piece of flattery fucceeded so well, that the emperor not only pardoned, but also raised him to the consulship. Afer died foon after.

AGAMEMNON, the fon of Atreus, by Aërope, was commander in chief of the Grecian forces against Troy. His wife Clytemnestra proved unfaithful to him in his absence, and on his return he was slain by her lover, Ægistus, who by her means assumed the government.

AGARD (ARTHUR), a learned English antiquary, born at Toston in Derbyshire, in 1540, was bred to the law, and in a little time

time made a clerk in the exchequer office. In 1570, he was appointed deputy chamberlain in the exchequer, which he held fortyfive years, under the following chamberlains: fir Nicholas Throkmorton, fir Thomas Randolph, fir Thomas West, George Young, efq. fir Walter Cope, fir William Killigrew, and fir John Poyntz. His fondness for English antiquities induced him to make many large collections, and his office gave him an opportunity of acquiring great skill in that fludy. A conformity of taste brought him acquainted with the celebrated fir Robert Cotton, and most of the learned and eminent men in the kingdom. In his time, as Mr. Wood informs us, a most illustrious affembly of learned and able persons was set on foot, who styled themselves a Society of Antiquaries, and Mr. Agard was one of the most conspicuous members. Mr. Hearne published the effays composed by that society: those of Mr. Agard, printed in that collection, are as follow: 1. Opinion touching the Antiquity, Power, Order, State, Manner, Perfons, and Proceedings of the High Court of Parliament in England. 2. On this guestion, Of what Antiquity Shires were in England? In this effay various antient manuscripts are cited; and Mr. Agard feems to think king Ælfred was the author of this division: it was delivered before the fociety in Easter term, 33, Eliz. 1591. 3. On the Dimensions of the lands in England. In this he settles the meaning of these words, solin, bida, carucata, jugum, virgata, ferlingata, ferlinges, from antient manuscripts and authentic records in the exchequer. 4. The Authority, Office, and Privileges of Meraults (heralds) in England. He is of opinion that this office is of the same antiquity with the institution of the Garter. 5. Of the Antiquity or Privileges of the Houses or Inns of Court, and of Chancery. In this he observes, that in more antient times, before the making of Magna Charta, our lawyers were of the clergy; that in the time of Edward I. the law came to receive it's proper form; and that in an old record, the exchequer was styled the mothercourt of all courts of record. He supposes that at this time lawyers began to have fettled places of abode, but affirms he knew of no privileges. 6. Of the Diversity of Names of this (Island. In this we find that the first Saxons, landing in this island, came here under the command of one Aelle and his three fons, in 435; and that the reason why it was called England rather than Saxonland, was because the Angles, after this part of the illand was totally subdued, were more numerous than the Saxons.

Mr. Agard made the Domesday-book his peculiar study: he composed a large and learned work on purpose to explain it, under the title of Tractatus de usu et obscurioribus verbis libri de Domesday, i. e. A Treatise on the Use and true Meaning of the obscure Words in the Domesday-book; which was preserved in the Cotton library, under Vitellius N. IX. He spent likewise three years in compiling a book for the benefit of his successors in office: it consisted of two

parts, the first containing a catalogue of all the records in the four treasuries belonging to his majesty; the second, an account of all leagues, and treaties of peace, intercourses, and marriages with foreign nations. This he deposited with the officers of his majesty's receipt, as a proper index for succeeding officers. He also directed by his will, that eleven other manuscript treatises of his, relating to exchequer-matters, should, after a small reward paid to his executor, be delivered up to the office. All the rest of his collections, containing at least twenty volumes, he bequeathed to his friend Sir Robert Cotton. After having spent his days in honour and tranquillity, he died the 22d of August, 1615, and was interred near the chapter-door, in the cloister of Westminster-abbey.

AGATHIAS, a Greek historian, who lived in the fixth century, under the emperor Justinian, was born at Myrina in Asia Minor. Some have concluded from Suidas, that he was an advocate at Smyrna, as Vossius; but Fabricius denies that any such conclusion can be drawn from Suidas's account, only that he was in general an advocate, or "Scholafficus," as he is called, from having studied the law in the schools appointed for that purpose. In his youth he was strongly inclined to poetry, and published forme small pieces of the gay and amorous kind, under the title of Daphniaca: he tells is likewife, that he was author of a collection of epigrams written by divers hands, a great part of which are prefumed to be extant in the Greek "Anthologia," where however he calls himself There have been doubts about his religion: Voffins and others have supposed him a Pagan; but Fabricius supposes him, upon much better grounds, to have been a Christian, because he more than once gives very explicitly the preference to the doctrine of Christians: and in the first book he speaks plainly of the Christians as embracing the most reasonable system of opinions.

He wrote an history of Justinian's reign in five books, at the defire of Eutychianus, secretary of state, who was his intimate friend, and probably surnished him with many rare and important materials for the purpose. It begins at the 26th year of Justinian's reign, where Procopius ends; and, as Evagrius says, was carried down to the slight of Cosroes the younger to the Romans, and his restoration by Mauritius: but the same Evagrius adds, that the work was not then published. It was printed in Greek with Bonaventure Vulcanius's Latin version and notes at Leyden, 1594, in 4to; and at Paris in

the king's printing-house, 1660, in folio.

AGATHOCLES, the celebrated tyrant of Sicily; who, from being the son of a potter, commenced thief; turned common soldier; was promoted to be a centurion; then a general; and afterwards turned a pirate; all in regular succession. He deseated the Carthaginians several times in Sicily; was made king, or tyrant,

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of Syracuse, and then of all Sicily; and made war, with success, on the above people, both in Sicily and Africa. But meeting with a reverse of fortune, and being in arrears with his soldiers, they mutinied, and compelled him to fly from his camp. They then cruelly destroyed his children, whom he left behind. Gaining strength again, he returned to Sicily, and put to death, first the wives and children of the soldiers who had murdered his, and afterwards the soldiers themselves. He was at length poisoned at the age of 72, having reigned 28 years.

AGELNOTH, or EGELNOTH, or ÆTHELNOTH, archbishop of Canterbury, in the reign of Canute the Great, succeeded Livingus in that see, in the year 1020. This prelate, sirnamed the good, was fon of earl Agilmer, and, at the time of his election, dean of Canterbury. After his promotion, he went to Rome, and received his pall from pope Benedict VIII. In his way thither, as he passed through Pavia, he purchased, for an hundred talents of filver, and one of gold, St. Augustin's arm, which was kept there as a relic, and fent it over to England, as a present to Leofric earl Upon his return, he is faid to have raifed the fee of of Coventry. Canterbury to it's former lustre. He was much in favour with king Canute, and employed his interest with that monarch to good purposes. It was by his advice the king fent over large sums of money for the support of the foreign churches; and Malmibury observes, that this Prince was prompted to acts of piety, and testrained from excesses, by the regard he had for the archbishop. King Canute being dead, Agelnoth refused to crown his fon Harold, alledging that the late king had enjoined him to fet the crown upon none but the issue of queen Emma; that he had given the king a promife upon this head, and that he was refolved to be true to his engagement. Having declared himfelf with this freedom, he laid the crown upon the altar, with an imprecation against those bishops who should venture to perform the ceremony. Harold, who was greatly chagrined at this disappointment, endeavoured, both by menaces and large offers, to prevail upon the archbishop, but in vain; and whether he was afterwards crowned by any other person, is altogether uncertain. Agelnoth, after he had fitten seventeen years in the fee of Canterbury, departed this life the 29th of October 1078. He wrote, 1. A Panegyric on the bleffed Virgin Mary. 2. A Letter to Earl Leofric concerning St. Augustin. 3. Letters to several persons.

AGRIPPA (HENRY CORNELIUS), a man of confiderable learning, and a great magician according to report, in the fixteenth century, was born at Cologn, the 14th of September, 1486, of a noble family. He was very early in the fervice of the emperor Maximilian; acted at first as his secretary; but, being no less formed for

the fword than the pen, he afterwards took to the profession of arms, and ferved that emperor feven years in Italy, where he diffinguithed himself in several engagements, and received the honour of knighthood for his gallant behaviour. To his military honours he was defirous likewife to add those of the universities, and accordingly took the degrees of doctor of laws and physic. He was a man of an extensive genius, and well skilled in many parts of knowledge, and a variety of languages; as he himself tells us, though not perhaps with fo much modelty as could be defired: " I am (fays he) pretty well skilled in eight languages, and so complete a master of fix, that I not only understand and speak them, but can even make an elegant oration, dictate and translate in these languages. I have besides a pretty extensive knowledge in some abstruse studies, and a general acquaintance with the whole circle of sciences." His insatiable curiolity, the freedom of his pen, and the inconstancy of his temper, involved him in many misfortunes: he was continually changing his fituation; always engaging himself in some difficulty or other; and, to complete his troubles, he drew upon himself the hatred of the ecclefiaftics by his writings. According to his letters, he was in France before the year 1507, in Spain in 1508, and at Dole in At this last place he read public lectures on the mysterious work of Reuchlin, De verbo mirifico, which engaged him in a difpute with Catilinet, a Franciscan. These lectures, though they drew upon him the refentment of the manks, yet gained him general applause, and the counsellors of the parliament went themfelves to hear them. In order to ingratiate himself into the favour of Margaret of Austria, governess of the Low Countries, he composed a treatise " On the Excellence of Women;" but the perfecution he met with from the monks prevented him from publishing it, and obliged him to go over to England, where he wrote a Commentary upon St. Paul's Epiftles. Upon his return to Cologne, he read public lectures upon those questions in divinity which are called. Quodlibetales. He afterwards went to Italy, to join the army of the emperor Maximilian.

In the year 1515, he read lectures upon Mercurius Trismegistus at Pavia. He lest this city the same year, or the year following; but his departure seemed rather like a slight than a retreat. By his second book of Letters we find, that his triends endeavoured to procure him some honourable settlement at Grenoble, Geneva, Avignon, or Metz: he chose the last of these places; and in 1518, was employed as syndic, advocate, and counsellor for that city. The perfecutions raised against him by the monks, because he had resuted a vulgar notion about St. Anne's three husbands, and because he protected a countrywoman who was accused of witchcrast, obliged him to leave the city of Metz. The abuse which his friend James Faber Satulensis had received from the clergy of Metz, for affirming that St. Anne had but one husband, had raised his indignation, and

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incited him to maintain the fame opinion. Agrippa retired to Cologne in the year 1520, leaving without regret a city which those turbulent inquisitors had rendered averse to all polite literature and real merit. He left his own country in 1521, and went to Geneva: here his income must have been inconsiderable; for he complains of not having enough to defray his expences to Chamberi, in order to folicit a pension from the duke of Savoy. In this however his hopes were disappointed; and in 1523, he removed to Fribourg, in Swit-The year following he went to Lyons, and obtained a pension from Francis I. He was appointed physician to the king's mother; but this did not turn out so much to his advantage as might be expected, nor did he attend her at her departure from Lyons, in August 1525, when she went to conduct her daughter to the borders of Spain. He was left behind at Lyons, and was obliged to implore the affiftance of his friends in order to obtain his falary; and before he received it, had the mortification of being informed that he was struck off the list. The cause of his disgrace was, that, having received orders from his mistress to examine by the rules of aftrology, what fuccess would attend the affairs of France, he too freely expressed his dislike that she should employ him in such idle curiofities, instead of things of consequence; at which the lady was highly offended; and became yet more irritated against him, when the understood that his astrological calculations promifed new succeffes to the constable of Bourbon. Agrippa finding himself thus abandoned, gave way to the utmost rage and impetuosity of temper: he wrote feveral menacing letters, and threatened to publish fome books, wherein he would expose the secret history of those courtiers who had worked his ruin: nay, he proceeded fo far as to fay, that he would for the future account that princess, to whom he had been counsellor and physician, as a cruel and perfidious Jezebel.

He now resolved to remove to the Low Countries; this he could not do without a paffport, which he at length obtained, after many tedious delays, and arrived at Antwerp in July 1528. The duke de Vendome was the principal cause of these delays; for he, instead of figning the passport, tore it in pieces in a passion, protesting he would never sign it for a conjurer. In 1529, Agrippa had invitations from Henry king of England, from the chancellor of the emperor, from an Italian marquis, and from Margaret of Austria, governess of the Low Countries: he preferred the last, and accepted of being historiographer to the emperor, which was offered him by that princess. He published, by way of introduction, the History of the Government of Charles V. Soon after, Margaret of Austria died, and he spoke of her funeral oration. Her death is faid in some measure to have been the life of Agrippa, for great prejudices had been infused into that princess against him: "I have pothing to write you (lays he in one of his letters) but that I am dikely to starve here, being entirely forfaken by the deities of the

court; what the great Jupiter himself (meaning Charles V.) intends I know not. I now understand what great danger I was in here: the monks fo far influenced the princess, who was of a superstitious turn, as women generally are, that, had not her fudden death prevented it, I should undoubtedly have been tried for offences against the majesty of the cowl and the sacred honour of the monks; crimes for which I should have been accounted no less guilty, and no less punished, than if I had blasphemed the Christian religion." His treatife " Of the Vanity of the Sciences," which he published in 1530, greatly enraged his enemies; and that which he foon after printed at Antwerp, "Of the Occult Philosophy," afforded them fresh pretexts for defaming his reputation. It was lucky for him that Cardinal Campejus, the pope's legate, and the cardinal de la Mark, bishop of Liege, spoke in his favour. Their kind offices, however, could not procure him his pension as historiographer, nor prevent him from being thrown into prison at Bruffels, in the year 1531. But he foon regained his liberty, and the year following paid a vifit to the archbishop of Cologne, to whom he had dedicated his "Occult Philosophy," and from whom he had received a very obliging letter in return. The inquistors endeavoured to hinder the impression of his "Occult Philosophy," when he was about to print a fecond edition with emendations and additions; however, notwithstanding all their opposition, he finished it in 1533. He staid at Bonne till 1535; when he returned to Lyons, he was imprisoned for what he had written against the mother of Francis I. but he was foon released from his confinement, at the defire of feveral persons, and went to Grenoble, where he died the fame year.

Agrippa had been twice married; speaking of his first wife, in his xixth letter, lib. ii. "I have (fays he) the greatest reason to return thanks to Almighty God, who has given me a wife after my own heart, a virgin of a noble family, well behaved, young, beaut tiful, and so conformable to my disposition, that we never have a harsh word with each other; and what completes my happiness is, that, in whatever fituation my affairs are, whether profperous or adverse, she still continues the same, equally kind, affable, constant, fincere, and prudent, always easy, and mistress of herself." This wife died in 1521. He married his fecond wife at Geneva, in 1522. The latter furpassed the former very much in fruitfulness; he had but one fon by the former, whereas the latter was brought to bed thrice in two years, and a fourth time the year following. The third fon by this marriage had the cardinal Lorrain for his godfather. She was delivered of her fifth fon at Antwerp, in March 1529, and died there in August following. Some fay that he married a third time, and that he divorced his last wife; but he mentions nothing thereof in his letters. Mr. Bayle fays that Agrippa lived and died in the Romish communion, but Sextus Senensis asferts that he was a Lutheran. Agrippa, in some passages of his letters,

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letters, does indeed treat Luther with harsh epithets; however, in the nineteenth chapter of his Apology, he speaks in so favourable a manner of with, and with fuch contempt of his chief adversaries. that it is likely Sextus Senensis's affertion was founded upon that paffage. Agrippa was accused of having been a magician and forcerer, and in compact with the devil; but we shall not offer such an affront to the understandings of our readers as to aim at clearing him from this imputation. However, as Mr. Bayle fays, if he was a conjurer, his art availed him little, for he was often in danger of wanting bread. Besides the works already mentioned of Agrippa, he wrote also a Commentary upon the Art of Raimund Lulli, and a Differtation on original fin, wherein he afferts, that the fall of our first parents was owing to their immodesty and lust. We must not omit mentioning the key he wrote to his " Occult Philosophy," which he referved only for his friends of the first rank, and he explained it in a manner not very different from the doctrines of the Quietists. There was an edition of his works. printed at Lyons, 1550, in three volumes, 8vo.

AGRIPPA (HEROD), the fon of Aristobolus, was grandson of Herod the Great, and born in the year of the world 3997. After the death of his father, Herod his grandsather completed his education, and sent him to Rome, to pay his court to Tiberius. The emperor professed a great regard for Agrippa, and placed him in a situation under his son Druss, whose affection he soon gained. On the death of Tiberius, the new emperor, Caius Caligula, bestowed many savours upon Agrippa, gave him a chain of gold in exchange for his iron setters, placed a crown upon his head, and granted him the tetrarchy, which Philip, the son of Herod the Great, had possessed, that is, Batanæ and Trachonitis; and added to this that of Lysanias. Agrippa soon went to Judea, to take possession of his new kingdom.

Caius was foon after killed; and Agrippa being then at Rome, advised Claudius to keep possession of the imperial dignity, to which he had been advanced by the army. Agrippa in this affair shewed more cunning and address, than fincerity and honesty; for while he pretended to be in the interest of the senate, he secretly prevailed upon Claudins to be refolute, and not abandon his good fortune. For this advice the emperor gave him all Judea and the kingdom of Chalcis, which had been possessed by his brother Herod. Thus Agrippa became suddenly one of the greatest princes of the East, and possessed of as many territories, if not more, than Herod the Great had ever held. Agrippa now returned to Judea, and reigned with great satisfaction to the Jews. But through too great a defire of pleafing them, and a mistaken zeal for their religion, he committed an action, the injustice of which is related in scripture, Acts xii, 1, 2, &c. For about the feast of passover, in the year of VOL. I. M

Jesus Christ 44, St. James Major, the son of Zebedee, and brother to St. John the Evangelist, was seized by his order, and put to He also laid hands on St. Peter, and imprisoned him, with an intent to execute him when the festival was over. But God having miraculously delivered St. Peter from his confinement, frustrated the designs of Agrippa. After the passover, this prince went to Cefarea, and had games performed there in honour of Claudius. The inhabitants of Tyre and Sidon waited on him here, to fue for peace. Agrippa came early in the morning to the theatre, with a defign to give them audience; and feated himself on his throne, dreffed in a robe of filver tiffue, embroidered in an elegant ftyle. The rays of the fun darting on it, gave it fuch a lustre, that the eyes of the spectators were dazzled with looking on it. And when the king spoke to the Tyrians or Sidonians, the parasites around faid it was the voice of a god, and not that of a man. Instead of rejecting these impious flatteries, Agrippa received them with an air of complacency; but at the same time observed an owl above him on a cord. He had feen the same bird before, when he was in bonds by order of Tiberius; and it was then told him, that he should be soon set at liberty: but that whenever he saw the same thing a fecond time, he should not live above five days afterwards. He was therefore extremely terrified; and died at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, after a reign of leven years, in the year of Christ 44.

AIDAN, fon of Goran, king of Scotland. His father was murdered by conspirators, in the year 535, at which time this prince was very young. Eugenius, nephew to the last king, succeeded to the throne. He was a good officer and a wife prince, having gained much experience in the service of the celebrated Arthur, king of the Britons, whom he long ferved under, but at the fame time very artful. He laid aside all thoughts of revenging his uncle's murder, and even took into his favour Donald of Athol, who was chief pro-The queen Dowager was fo much alarmed at this, moter of it. that notwithstanding his pretended friendship for her and her family, the took the first opportunity of quitting the kingdom, and retiring, with her two fons, Reginans and Aidan, into Ireland: the latter was then about feven years of age. They were very kindly received by Tauthalius the reigning king. The queen, and her eldest son, died there. Aidan continued there forty-eight years, great part of which time Eugenius reigned; and after him his brother Congallus. This last mentioned king being conscious of the wrong done to the right heir of the crown, ordered Aidan to be brought home, which was undertaken and performed by the celebrated St. Columb. But, on their arrival in Scotland, they were informed the king was dead, and that his brother, Kennatillus, was by the Scots put in possession 01

of the throne. After the burial of the deceased prince, Columb went to court with Aidan; and, to the surprize of all people, was received by the new king with much kindness and respect, he telling Aidan, he should assist him in governing the kingdom, which would become his very shortly, to whom of right it pertained. The king being old and infirm, died foon after, and was succeeded by Aidan, according to Boetius, in the year 578. He was crowned king of Scotland by Columb, who, in an elegant oration, made for the occasion, excited the prince to justice, and the people to obedience. Aidan went into Galloway, immediately after his coronation, and suppressed certain robbers who had infested that country, and committed great outrages in it. He instituted annual assizes there, at Lochaber, and Caithness. But some of the young nobility quarrelling at a hunting match, fuddenly interrupted thefe works of peace. This affray ending in bloodthed, caufed feveral of them to retire into the dominions of the British king. Aidan, in virtue of a treaty with this prince, often demanded them, and was constantly refused. Incensed at this treatment, he entered his country, took a great number prisoners, and carried off a quantity of cattle. Brudeus refenting this, made an attack upon Galloway, and did much mischief. At length a general engagement ensued, the Picts were routed with great flaughter; the Scots loft a number of men, and amongst them Arthur, the king's fon. St. Columb hearing of this war, came to the king, and charged him with shewing too much willingness to shed blood; this made so strong an impression on the mind of the prince, that he would not suffer this excellent man to depart till he undertook to negociate a peace, which he executed with great fuccess. But some fresh disturbances arising, a pitched battle enfued; and the Saxons and Picts, after an obstinate engagement, were totally routed.

He reigned quietly after this, for about eleven years, when Ethel-frid prevailed on the Picts to renew the war. Aidan, though very old, marched to the place where he expected the British army to have joined him; but his allies failing, gave his enemies such an advantage over him, that they cut to pieces the chief of his forces; the king himself had a narrow escape. The fall of Theobald, the king's brother, proves this to have been a hard-sought battle: the consequences of which, and the news of the death of St. Columb, hastened the end of the good old king, and brought him to the grave in the year 606. He reigned thirty-two years, and was, when

he died, seventy-eight years old.

AIDAN, in the seventh century, was bishop of Lindisfarne, or Holy Island, and was originally a monk in the monastery of Hii, or Jona, one of the islands of the Hebrides. At the request of Oswald, king of Northumberland, he came into England in the year 634, and undertook to instruct that prince's subjects in the knowledge of M 2

the Christian religion. He prevailed upon the king to remove the episcopal see from York to Lindisfarne. He was very successful in his preaching, in which he was greatly assisted by the pious zeal of the king; who had lived a considerable time in Scotland, where he acquired a competent knowledge of the language; he undertook to be himself Aidan's interpreter, and explained his discourses to the nobility. Ofwald was slain in battle, and Aidan continued to govern the church of Northumberland, under his successors, Oswin and Oswi, till Oswin was treacherously murdered, and Aidan survived him but twelve days; he sat sixteen years, and died in August, 651.

AILMER, or ÆTHELMARE, earl of Cornwall and Devonshire. He was great in authority and riches, and in his appearance of piety; it is not known of what family he was. He founded the abbey of Cerne, in Dorfetshire, and had so great an esteem for Eadwald, brother to St. Edmund the Martyr, that with the affiftance of archbithop Dunstan, he removed his relics to the old church of Carnel. He founded the abbey of Evresham, in Oxfordshire, and the priory of Bruton in Somersetshire, in 1005, both for the Benedictine In 1013, when Swene, king of Denmark, infested England, and obliged Æthelred to shut himself up in Winchester, Ailmer submitted himself to the conqueror, and gave him hostages. When Canute, the son of Swene, invaded England in 1016, Earl Ailmer, with Eadric Streone, Earl of Mercia, and Earl of Algar, joined the Danes against their natural prince, which was one great cause of the Saxons' ruin. He died soon after this, and we find only one fon of his mentioned in history, whose name was Æthelward, Earl of Cornwall: he followed his father's principles, and was properly rewarded for it by Canute, who, after reaping the benefit of their treason, and finding the traitors no longer useful, ordered Eadric Streone and Earl Æthelward both to be put to death.

AILRED, Abbot of Ravesby, was born of noble parents, in the year 119, and educated in Scotland. Upon his return into England, he took the habit of the Cistertian monastery of Revesby, in Lincolnshire; his extraordinary piety and learning soon raised him to the dignity of abbot. His attachment to retirement and study induced him to decline all offers of ecclesiastical preferment. He was particularly fond of reading St. Austin's works, and a strict imitator of St. Bernard in his writings, words, and actions. He lest behind him several monuments of his learning; in the writing of which he was assisted by Walter Daniel, a monk of the same convent.—He died January 12, 1166; aged fifty-seven years, and was buried in the monastery of Ravesby, under a tomb adorned with gold and silver.

AINSWORTH

AINSWORTH (HENRY), a famous English nonconformist divine, who flourished in the latter end of the fixteenth and beginning of the seventeenth century. In the year 1590, he joined the Brownists, and by his adherence to that feet shared in their perfecutions. He was well verfed in the Hebrew language, and wrote many excellent commentaries on the holy scriptures which gained him great reputation. The Brownists having fallen into great discredit in England, they were involved in many fresh troubles and difficulties; fo that Ainfworth at length quitted his country, and fled to Holland, whither most of the nonconformists, who had incurred the displeasure of Queen Elizabeth's government, had taken refuge. At Amsterdam, Mr. Johnson and he erected a church, of which Ainsworth was the minister. In conjunction with Johnfon, he published, in 1602, a Confession of Faith of the People called Brownists; but being men of violent spirits, they split into parties about fome points of discipline, and Johnson excommunicated his own father and brother: the presbytery of Amsterdam offered their mediation, but he refused it. This divided the congregation, half whereof joining with Ainsworth, they excommunicated Johnson, who made the like return to that party. The contest grew at length fo violent, that Johnson and his followers removed to Embden, where he died foon after, and his congregation diffolved. Nor did Mr. Ainsworth and his adherents live long in harmony, for in a short time he left them, and retired to Ireland; but when the heat and violence of his party subsided, he returned to Amsterdam. His learned productions were esteemed even by his adversaries, who, while they refuted his extravagant tenets, yet paid a proper deference to his abilities; particularly Dr. Hall, bishop of Exeter, who wrote with great strength of argument against the Brownists. But nothing could have effect upon him, or make him return home: fo he died in exile. His death was fudden, and not without fuspicion of violence: for it is reported, that having found a diamond of great value, he advertised it; and when the owner, who was a Jew, came to demand it, he offered him any gratuity he would defire. Ainfworth, though poor, requested only of the Jew, that he would procure him a conference with fome of his rabbis upon the prophecies of the Old Testament relating to the Messiah, which the Jew promised; but not having interest to obtain such a conference, it was thought that he contrived to get Ainsworth poisoned. He was undoubtedly a person of profound learning, and deeply read in the works of the rabbis. He had a strong understanding, quick penetration, and wonderful diligence. He published occasionally several treatifes, many of which made a great noise in the world. titles were as follow: 1. A Counter-poison against Bernard and Crashaw. 2. An Animadversion to Mr. Richard Clyston's Advertisement. 3. A Treatise of the Communion of Saints. 4. A Treatise of the Fellowship that the Faithful have with God, his Angels,

and one with another, in this present life. 5. The trying out of the Truth between John Ainsworth and Henry Ainsworth, the one pleading for, and the other agianst Popery. 6. An Arrow against Idolatry. 7. Certain Notes of Mr. Ainsworth's last Sermon, on 1 Pet. ii. 4, 5.

AINSWORTH (ROBERT), an Englishman, who has greatly ferved his country, by compiling the most useful Latin Dictionary that has yet appeared, was born at Woodyale, four miles from Manchester, in Lancashire, September 1660. He was educated at Bolton in that county, and afterwards taught a school in the same Some years after he went to London, and became master of a confiderable boarding-school at Bethnal Green, where, in 1608. he wrote and published a short treatise of Grammatical Institution. From thence he removed to Hackney, and afterwards to other places near London; where teaching with good reputation for many years, and acquiring a competent subsistence, he left off, and lived privately. He had a turn for Latin and English poetry, as well as for antiquities; and fome fingle poems of his have been printed in each of those languages. About 1714, a proposal was made to certain eminent bookfellers in London, for compiling a new compendious English and Latin Dictionary, upon the same plan with Fabet's Thefaurus; when Mr. Ainsworth being pitched upon, as a proper person for such a design, soon after undertook it. But the execution of it was attended with fo many difficulties, that it went on very flowly for a long time, and for fome years was entirely suspended: however, being at length resumed, it was finished, and published with a dedication to Dr. Mead, in 1736, 4to.

Mr. Ainsworth's other publications were, 1. A short Treatise of Grammatical Institutions, &c. 1698, 8vo. 2. Monumenta vetustatis Kempiana, &c. 1729, 8vo. 3. IEEION, sive ex veteris monumenti Isiaci descriptione Isidis Delubrium repertum, 1729,

8vo. 4. De Clypeo Camilli antiquo, &c. 1754, 4to.

Mr. Ainsworth died at London the 4th of April 1743, aged 83 years, and was buried, according to his own desire, at Poplar.

AIRAY (Henry) Provost of Queen's college in Oxford, was born in Westmoreland, in the year 1560, educated in grammatical learning by the care of Bernard Gilpin, usually called the Northern Apostle, and by him sent to St. Edmund's hall, in Oxford, in the year 1579. Mr. Airay soon removed from St. Edmund's hall to Queen's college, where he became a solicitor. In 1583, he took his bachelor's degree, and in 1586, he commenced master of arts and sellow. About this time he went into orders, and became a constant and zealous preacher in the university, particularly in the church of St. Peter in the east, adjoining to Queen's college. In

after was chosen provost of his college. In 1600, he proceeded in divinity, and six years after was chosen vice-chancellor. He wrote the following pieces, which were published after his death. I. Lectures upon the whole Epistle of St. Paul to the Philippians. London, 1618, 4to. 2. The just and necessary Apology touching his suit in Law, for the Rectory of Charlton on Otmore, in Oxfordshire, London, 1621, 8vo. 3. A Treatise against bowing at the name of Jesus. Airay was a zealous Calvinist, and a great supporter of those of his party; who concur in giving him the character of a person of great holiness, integrity, learning, gravity, and indefatigable pains in the discharge of his ministerial sunction. He died in Queen's college the 10th of October 1616, aged fifty-seven.

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AIRAY (CHRISTOPHER), vicar of Milford in Hampshire, was born at Clifton in Westmoreland, and admitted a student in Queen's college, in Oxford, in Michaelmas term 1621; where, having passed through the service offices, and taken the degree of master of arts, he was elected a fellow. Soon after, agreeably to the statutes of that house, he went into holy orders, and, in 1642, took the degree of bachelor of divinity. He wrote a Collection of the Rules of Logic, for the use of the students in the university.

AKBER, emperor of Hindostan, the fixth in descent from Tamerlane, and contemporary of our celebrated Queen Elizabeth, was univerfally esteemed a great and good prince. He was also success. ful in war, having in his reign made feveral conquests, and reduced to obedience almost all the provinces of Hindostan which had revolted from his father, and predeceffor, Hemajoon; and his political talents, together with his unremitting attention to the happiness of his subjects, are sufficiently apparent from the regulations which he established for every department of the empire. He was born at Amercote, A. D. 1542, was proclaimed emperor in 1556, and died at Agra in 1605, after a reign of 49 years and eight months. history of this potentate has been written, with great elegance and precision, by the vizier Abul Fazel, under the title of 'Ayeen Akbery, or, the Institutes of the emperor Akber.'—From Mr. Gladwin's excellent translation of this work, we have selected the following extraordinary account of the manner in which this truly good lovereign spent his time.

It is his majesty's constant endeavour (says our historian, who wrote this the 47th year of his sovereign's reign) to gain and secure the hearts of all men. Amid a thousand cares, and perplexing avorations, he suffers not his temper to be in any degree disturbed, but

is always cheerful. He is ever striving to do that which may be most acceptable to the deity, and employs his mind on profound abstracted speculations. From his thirst after wisdom, he is continually labouring to benefit by the knowledge of others, while he makes no account of his own fagacious administration. He listens to what every one hath to fay, because it may happen that his hearf may be enlightened by the communication of a just fentiment, or by the relation of a laudable action. But although a long period has elapsed in this practice, he has never met with a person whose judgment he could prefer to his own. Nay, the most experienced states. men, on beholding this ornament of the throne, blush at their own infufficiency, and fludy anew the arts of government. Nevertheless, out of the abundance of his fagacity, he will not fuffer himfelf to quit the paths of inquiry. Although he be furrounded with power and splendor, yet he never suffers himself to be led away by anger or wrath. Others employ story-tellers to lull them to sleep, but his majesty, on the contrary, listens to them to keep him awake. From the excess of his righteousness, he exercises on himself both inward and outward aufterities; and pays fome that regard to external forms, in order that those who are attached to established cultoms, may not have any cause for reproach. His life is an uninterrupted feries of virtue and found morality. God is a witness, that the wife of all ranks are unanimous in this declaration.

He never laughs at, nor ridicules any religion or fect. He never wastes his time, nor omits the performance of any duty; so that, through the blessings of his upright intentions, every action of his life may be considered as an adoration of the deity. He is continually returning thanks unto Providence, and scrutinizing his own conduct. But he most especially so employs himself at the following stated times: at day-break, when the sun begins to diffuse his rays; at noon, when that grand illuminator of the universe shines in full resplendence; in the evening, when he disappears from the inhabitants of the earth; and again at midnight, when he recom-

mences his afcent.

All these grand mysteries (continues our Hindoo author) are in honour of God; and if dark-minded ignorant people cannot comprehend their signification, who is to be blamed? Every one is sensible, that it is indispensably our duty to praise our benefactor, and consequently, it is incumbent on us to praise this disfuser of bounty, the sountain of light! And more especially behoveth it princes so to do, seeing that this sovereign of the heavens sheddeth his benign influence upon the monarchs of the earth. His majesty has also great veneration for fire in general, and for lamps; since they are to be accounted rays of the greater light.

He spends the whole day and night in the performance of his necessary avocations, excepting the small portion required for sleep.

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He takes a little repose in the evening, and again for a short time in the morning. The greatest part of the night is employed in the transaction of business. To the royal privacy are then admitted philosophers and virtuous fofees, who feat themselves, and entertain his his majesty with wife discourses. On these occasions his majesty fathoms the depth of knowledge, examines the value of ancient inflitutions, and forms new regulations; that the aged may stand corrected in their errors, and that the riling generation be provided with fit rules for governing their conduct. There are also present at these assemblies learned historians, who relate the annals of past times, just as the events occurred, without addition or dimi-A confiderable part of the night is spent in hearing reprefentations of the state of the empire, and giving orders for whatever is necessary to be done in every department. Three hours before day, there are introduced to the presence, musicians of all nations, who recreate the affembly with vocal and instrumental melody. But when it wants only about an hour of day, his majesty prefers silence, and employs himself at his devotions. Just before the appearance of day, people of all ranks are in waiting, and, foon after day-break, are permitted to make the Koornish, a peculiar mode of falutation. Next the haram are admitted to pay their compliments. During this time various other affairs are transacted; and when those are finished, he retires to rest for a short time.

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AKENSIDE (MARK), a physician, who published in Latin a treatise upon "the Dysentery," in 1764, and a few pieces in the first volume of the "Medical Transactions" of the College of Physicians, printed in 1768; but far better known, and to be distin-

He was born at Newcastle upon Tyne, November 9, 1721; educated at the grammar-school in Newcastle, then sent to the universities of Edinburgh and Leyden; and took his degree of doctor in physic at the latter. He was afterwards admitted by mandamus to the same degree at Cambridge; elected a fellow of the college of Physicians, and one of the physicians at St. Thomas's hospital; and, upon the establishment of the queen's household, appointed one of the physicians to her majesty. He died of a putrid sever, June 23, 1770; and was buried in the parish church of St. James's, Westminster.

His poems, published soon after his death in 4to and 8vo, consist of "The Pleasures of Imagination," two books of "Odes," a "Hymn to the Naiads," and some "Inscriptions." "The Pleasures of Imagination," his capital work, was first published in 1744; and a very extraordinary production it was from a man who had not reached his 23d year. He was afterwards sensible, however, that it wanted revision and correction, and he went on revising and correcting it for several years; but finding this task to grow Vol. I.

upon his hands, and despairing of ever executing it to his own fatisfaction, he abandoned the purpose of correcting, and resolved to write the poem over anew upon a somewhat different and enlarged plan. He finished two books of his new poem, a few copies of which were printed for the use of the author and certain friends; of the first book in 1757, of the second in 1765. He finished also a good part of a third book, and an introduction to a fourth; but his most munificent and excellent friend, conceiving all that is executed of the new work, too inconfiderable to supply the place, and fuperfede the republication of the original poem, and yet too valuable to be withheld from the public, hath caused them both to be inferted in the collection of his poems. Dr. Akenfide, in this work, hath done for the noble author of the "Characteristics," what Lucretius did for Epicurus formerly; that is, he hath displayed and embellished his philosophic system, that system which hath the firstbeautiful and the first-good for it's foundation, with all the force of poetic colouring.

He had very uncommon parts and learning, a strong and enlarged way of thinking, and no inconsiderable portion of that stoical enthusialm, which his Archetype Shaftesbury makes the ground-work of every thing that can be great and good in us. He was, in short, one of innumerable instances to prove, that very sublime qualities may spring from very low situations in life; for he had this in common with the most high and mighty Cardinal Wolsey, that he was

indeed the fon of a butcher.

ALAIN (CHARTIER), fecretary to Charles VII. king of France, was born in the year 1386. He was the author of feveral works in profe and verse; but his most famous performance was his Chronicle of King Charles VII. Bernard de Girard, in his preface to the History of France, styles him an excellent historian, who has given an account of all the affairs, particulars, ceremonies, speeches, answers, and circumstances at which he was present himfelf, or had information of. Giles Coroxet tells us, that Margaret, daughter to the king of Scotland, and wife to the dauphin, paffing once through a hall where Alain lay afleep, stopped and kiffed him before all the company who attended: fome of them telling her, that it was strange the thould kiss a man who had so few charms in his person, she replied, " I did not kiss the man, but the mouth from whence proceed fo many excellent fayings, fo many wife difcourses, and so many elegant expressions." Mr. Fontenelle, among his Dialogues of the Dead, has one upon this incident, between the princess Margaret and Plato. Mr. Pasquier compares Alain to Seneca, on account of the great number of beautiful fentences intersperfed throughout his writings.

ALAMANNI (Lewis), born at Florence, the 28th of October, 1495, was of a noble family, of the party of the Paleschi, who were in the interest of the Medici, against the Poppoloni, or Asfertors of Liberty. He studied in his own country, and, as some authors affert, under James Diacetto. The friendship which he contracted with him and Buondelmonte proved very nigh fatal to him, for he entered with them into a conspiracy against Julius de Medici, and the plot being discovered, Diacetto was beheaded, but Alamanni and Buondelmonte faved themselves by flight: however they were profcribed, and a fum of money put upon their heads. They went by different roads to Venice, where they were very kindly entertained by Charles Capello, a gentleman of senatorian rank. Julius de Medici having been elected pope next year, under the name of Clement VII. they refolved to retire into France; as they paffed through Brefcia, they were arrested and thrown into prison, but Capello having used his interest in their favour, they were again fet at liberty. Alamanni wandered from place to place, living fometimes in France, fometimes at Genoa, waiting for fome happy change which might restore him to his native country: this change happened in the year 1527, when, Charles V's army having taken Rome, the pope was obliged to retire to the castle of St. Angelo. The Florentines feized this opportunity to restore the public liberty; and having driven the Medici out of the city, recalled Alamanni and Buondelmonte, with many others who had been exiled. the emperor's army having been very successful in Italy, Nicholas Capponi, one of the chief magistrates of Florence, being apprehensive of some new misfortunes, proposed entering into an agreement with his Imperial Majelty. Several persons were of his opinion; and a council of the city being called, Alamanni made a long speech in support of Capp ni's motion: but the opposite party having prevailed, Alamanni became fuspicious to the Abbetors of Liberty; fo that now he appeared feldom at Florence, and lived mostly However, the commonwealth having raifed an army in 1528, they appointed Alamanni commissary-general, and his commission was sent him at Genoa. The affairs of the French being reduced very low in Italy, he once more endeavoured to draw off the Florentines from the interest of France; but all his endeavours proved ineffectual, and rendered him odious to the people, fo that he was again obliged to leave Florence.

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A truce having been concluded betwixt the emperor and Francis I. the Florentines now thought proper to fend deputies to folicit peace with his Imperial Majesty; but he resused to treat with them, unless they restored the sovereign power to the Medici; and upon their resusal to comply with this demand, the emperor's and the pope's armies entered into Tuscany, took great part thereof, and besieged Florence. The Florentines applied to Francis I. but not finding him disposed to give them any relief, they had recourse to

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their citizens in exile: Alamanni, who had a true love for his country, forgetting the ill treatment he had received, raifed all the money he possibly could, in order to assist his fellow-citizens; but it was too late, the Florentines were obliged to furrender their city on the 10th of August, 1530, and Alexander de Medici was invested with the fovereign authority. The leading men of the popular party were put to death, and Alamanni, among others, was banished to Provence; but not conforming to his sentence, was fum moned to appear, and upon his non-appearance, declared a rebel in 1522. He now went again to France, where Francis I. from a love to his genius and merit, became his patron. This prince employed him in feveral important affairs, and honoured him with the collar of the order of St. Michael. About the year 1540, he was admitted a member of the Inflammati, an academy newly erected at Padua, chiefly by Daniel Barbaro and Ugolin Martelli. Peacehaving been concluded in 1544, between the emperor and the king of France. Alamanni was fent ambassador to the imperial court. After the death of Francis, Henry duke of Orleans, who succeeded him in 1537, shewed no less favour to Alamanni; and in the year 1551, fent him as his ambassador to Genoa: this was his last journey to Italy; and being returned to France, he died at Amboife on the 18th of April, 1566, being in the fixty-fixth year of his age. He left the following beautiful poems, and other valuable performances, in the Italian language: 1. "Opere Toscane, 2 vols. 2. " La Coltivazione." 3. " Gyrone Cortese;" a translation in Italian verse from a French romance, then in great esteem. 4. "La Avarchide." 5. "Flora, a comedy." 6. "Epigrammi:" in the taste and spirit of Martial. 7. "Orazione et Sylva;" a discourse which he made to the militia of Florence, in 1529. 8. "Rime." 9. "Lettera alla Marchese de Pescara," and "Lettera a Pietro Aretino." 10. "Orazione." 11. "Canzone." 12. We have also some notes of his upon Homer's Iliad and Odyssey.

ALAMOS (BALTHASAR) a Spanish writer, born at Medina del Campo in Castile. After having studied the law at Salamanca, he entered into the service of Anthony Perez, secretary of state under Philip II. He was in high esteem and considence with his master, upon which account he was imprisoned after the disgrace of this minister; he was kept in confinement eleven years, when Philip III. coming to the throne, set him at liberty, according to the orders given by his father in his will. Alamos continued in a private capacity, till the duke of Olivarez, the favourite of Philip IV. called him to public employments. He was appointed advocate-general in the court of criminal causes, and in the council of war. He was afterwards chosen counsellor of the council of the Indies, and then of the council of the king's patrimony, and a knight of the order of St. James. He was aman of wit as well as judgement.

ment, but his pen was superior to his tongue. He died in the eighty-eighth year of his age. His Spanish translation of Tacitus, and the aphorisms which he added in the margin, gained him great reputation: the aphorisms however have been censured by some authors, particularly by Mr. Amelot, who says, "that they are quite different from what one would expect; that instead of being more concise and sententious than the text, the words of the text are always more so than the aphorism." This work was published at Madrid in 1614, and was to have been followed, as mentioned in the king's privilege, with a Commentary, which however has hever yet appeared. The author composed the whole during his imprisonment. He left several other works, but they were never printed.

ALAN, ALLEN, ALLYN (WILLIAM), cardinal-priest of the Roman church, was born at Rossal in Lancashire, in 1532. In 1547, he was entered at Oriel college, Oxford, where he had for his tutor Philip Morgan, a very famous man, and a zealous papift, under whom he studied philosophy with such success, that he was unanimoully elected fellow of his college in 1550; and the fame year also took the degree of bachelor of arts. In 1556, he was chosen principal of St. Mary's hall, and one of the proctors of the university, being then but twenty-four years of age. In 1558, he was made canon of York. But on queen Elizabeth's accession to the throne, he lost all hopes of preferment; and therefore, in 1560. he retired to Louvain in the Spanish Netherlands, where an English college was erected of which he became the chief support. Here he began to write in defence of the catholic religion; and his first production was against a piece written by bishop Jewell, on the fubject of purgatory and prayers for the dead. The great application he gave to his studies, soon brought him into a bad state of health; and the physicians judging that nothing would recover him but. his native air; though his going to England was attended with great danger; yet he embarked for it in 1565. He went first, as the doctors advised him, into Lancashire; and there, without any regard to his fafety, he laboured, to the utmost of his power, to propagate the catholic religion. For this purpose he wrote and dispersed several little pieces; but so strict a search was made after him, that he was forced to retire from that county into the neighbourhood. of Oxford, where he wrote an apology for his party, under the title of Brief Reasons concerning the Catholic Faith. He was obliged to fly from hence to London; and not long after, with some difficulty, made his escape to Flanders, in 1568. He went to Mechlin, in the duchy of Brabant, where he read lectures on divinity with great applause; thence he removed to Doway, where he was made doctor of divinity: he had also the canonry of Cambray bestowed upon him as a reward for his zeal in the service of the catholic church,

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church. Not long after, he was appointed canon of Rheims, through the interest of the Guises, and thither he removed the seminary which had been settled at Doway; for don Lewis de Requerens, governor of the Netherlands, had obliged the English sugitives to

withdraw out of his government.

Dr. Alan having written various treatifes in defence of the doctrines and practices of the Romish church, was now esteemed the champion of his party. In his own country, however, he was reputed a capital enemy of the flate; all correspondence with him was deemed treason, and Thomas Alfield was executed for bringing certain books of his into England. It was thought to be owing to the infligation of Dr. Alan, and some fugitive English noblemen, that Philip II. undertook to invade and conquer England. In order to facilitate this, pope Sixtus Y. was prevailed upon to renew the excommunication thundered against queen Elizabeth by Pius V. About this time too fir William Stanley basely betrayed the town of Daventer to the Spaniards, and went, with his whole regiment of 1200 men, into their fervice. Rowland York, who had been entrusted with a strong fort in the same country, acted in the like infamous manner. Yet Alan wrote a treatise in defence of this scandalous proceeding: it was printed in English, in form of a letter, and afterwards in Latin, under the title of "Epistola de Daventriæ ditione." For this, and other fervices, he was created cardinal on the 28th of July, 1587, by the title of St. Martin in montibus; and foon after the king of Spain gave him an abbey of great value in the kingdom of Naples.

In April, 1586, Alan published the work which rendered him fo infamous in his own country. It confilted of two parts, the first explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the fecond, exhorting the nobility and people of England to defert her, and take up arms in favour of the Spaniards. Many thousand copies were printed at Antwerp, to be put on board the armada, that they might be dispersed all over England; but on the failing of this enterprize, all these books were destroyed. One of them, as foon as printed, having been transmitted by some of the lord treasurer's spies to the English council, queen Elizabeth fent Dr. Dale into the Low Countries, to complain thereof to the prince of Parma. After the armada was destroyed, Howard earl of Arundel, who had been three years in prison, under a charge of high treason, was brought to his trial; and it being proved that he held-a correspondence with cardinal Alan, he was found guilty by his peers. This fame year the king of Spain promoted Alan to the archbishoprick of Mechlin. The remainder of his life he spent at The English ministry had always spies upon him; for it appears by Burleigh's papers, that he had exact accounts of every flep the cardinal took. In the last years of his life he is faid to have altered his fentiments, and to have been extremely forry for the

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pains he had taken to promote the invasion of England by the Spaniards. He died on the 26th of October, 1594, in the 63d year of his age, and was buried in the English college at Rome, where a monument is erected to his memory, with an inscription preserved by Godwin. He is generally said to have died of a retention of urine; but it is shrewdly suspected that he was poisoned by the Jesuits, who, after his death, used to say, that he was well gone, and that God had taken him away in good time. Besides the works of his already mentioned, he wrote also "Of the Worship due to Saints, and their Relics."

ALAN (OF LYNN), a famous divine in the 15th century, was born at Lynn, in the county of Norfolk, and educated in the university of Cambridge; where he applied himself diligently to the study of philosophy and divinity, and, having taken the degree of doctor, became an eminent preacher. Bale, who gives Alan an advantageous character, yet blames him for using allegorical and moral expositions of scripture. But he is particularly famous for the great pains he took in making indexes to most of the books he read. Alan slourished about the year 1420, and wrote several pieces, particularly, 1. Of the different Senses of Scripture. 2. The Morality of the Scriptures. 3. Remarkable Discourses. 4. A Method of interpreting Scripture. 5. Lectures on Divinity. 6. Explications of Aristotle. At length he became a Carmelite, in the town of his nativity, and was buried in the convent of his order.

ALAND, Sir John Fortescue, LLD. R. S. S. baron of the Exchequer, puisne judge of both benches to King George the First, and a peer of England in the subsequent reign; was born 7th March, 1670; second son to Edmund Fortescue, of London, Esq.

Our judge was descended from Sir John Fortescue, lord chief justice, and lord high chancellor of England, under King Henry the Sixth. Sir John Fortescue Aland added his latter name of Aland in compliment to his lady, who was the eldest daughter to

Henry Aland, Esq. of Waterford, in Ireland.

Sir John Fortescue Aland, when at Oxford, greatly improved his natural endowments, and deservedly had the reputation of being a general soldier, and as he was intended for the profession of the law, upon leaving the university, he became a member of the Inner Temple, where he was chosen reader in the year 1716, as appears by a subscription to his arms, ("azure, a bend engrailed argent, cottises or;" crest "a plain shield argent;" supporters "two grey-hounds argent, collar and lined gules;" motto "Forte scutum salus ducum;") they are in the parliament chamber of that society, and in Guillim's heraldry; in allusion to the connection between the family name "Fortescue," and the first two words of the motto "Forte scutum." Sir Walter Raleigh hath styled our judge's an-

restor, the bulwark of the law. He was called to the bar about the happy æra of the glorious Revolution: in which situation he shone with meridian lustre.

In the year 1714, our barrifter was appointed folicitor general to his Royal Highness the Prince of Wales, afterwards king George the Second, and in 1716 was constituted solicitor general to the king, in the room of Nicholas Lechmere, refigned; which arduous and important office he executed so much to the fatisfaction of his majesty, that he was soon promoted to be one of the barons of the exchequer; and on 15th May, 1718, was constituted one of the juffices of the Court of King's Bench in the place of Sir John Pratt. After the accession of his late majesty King George the Second, all the judges had new patents, except Mr. Justice Fortescue Aland, whose commission was superfeded; and the reason generally affigned was, his opinion on the following grand question, viz. "Whether the education and care of his majesty's (King George the First grand-children, in England, and of Prince Frederic (late father to King George the Third,) eldest son of his Royal Highness the Prince of Wales, (late grand-father to King George the Third) when his majesty should think fit to cause him to come into England, and the ordering the places of abode, and appointing their governors, and governesses, and other instructors, and attendants, and servants, and the care and approbation of their marriages, when grown up, belonged of right to his majesty, as king of the realm, or not ?'

Ten judges (among whom was Sir John Fortescue Aland) were of opinion that their education and the approbation of their marriages did belong to his majesty. But we very much doubt the authenticity of the faid general affertion of the cause for removing Sir John Fortescue Aland, because a king of the disposition of George the Second would, on the contrary, revere a judge of fuch Roman fortitude, and bleffed with all the cardinal virtues of his office, courage, integrity, and abilities; and who gave so convincing a proof of his being possessed of every qualification requisite for torming the complete character of a judge. But be our arguments well founded or not, and whether his late majesty did act from the unjust motive above suggested, he soon satisfied mankind and the judge that all refentment had fubfided, and that he was refolved to pay to our judge the tribute due to his merit; for, upon the death of Spencer Cowper, (which happened the very next year after Sir John Fortescue Aland's removal) his majesty was pleased to constitute him one of the justices of his Court of Common Pleas, viz. 27 January 1728, Hilary Term, 2. Geo. II.; and what is rather a fingular circumstance, he succeeded Spencer Cowper, who succeeded our judge, on being superseded in manner and for the cause above-mentioned.

Sir John Fortescue Aland continued on the bench of the Court of Common

Common Pleas, from Michaelmas vacation, 2 Geo. II. 1728, until Trinity Term 19 and 20, A. D. 1746, when he refigned the fame, having fat in the superior courts of Westminster for the long period of thirty years, and eighteen of them in the court alluded to. In honour to the judicial integrity and abilities of Sir John, his majesty was pleased to create him a peer of Ireland, by the style and title of John Lord Fortescue Aland, Baron Fortescue of Credan, in the kingdom of Ireland, by privy seal, dated at Kensington, 26 June 1746, 19 Geo. II. and by patent dated at Dublin, 15 August same year.

Sir John Fortescue Aland lest behind him the following juridical writings: 1. The Difference between an absolute and limited monarchy, as it more particularly regards the English constitution.

2. Reports of Select Cases in all the courts of Westminster Hall, tempore William the Third and Queen Anne; also the opinion of all the judges of England relating to the greatest prerogatives of a

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ALARIC, a famous general of the Goths. He entered Thrace at the head of 200,000 men, and laid waste all the country through which he passed. He marched next to Macedonia and Thessaly: the Theffalians met him near the mouth of the river Paneas, and killed about 3000 of his army; nevertheless he advanced into Greece, and after having ravaged the whole country, returned to Epirus, loaded with immense spoils. After staying here five years, he refolved to turn his arms towards the West. He marched through Pannonia; and, finding little relistance, entered Italy, under the confulship of Stilicho and Aurelianus, A. D. 400, but did not perform any memorable exploit for two years. In 402, being encamped near Polenze, Stilicho came against him with a powerful army, and made a fudden attack upon his troops on Easter-day, being in hopes that the Goths would not defend themselves on that day: but he was disappointed; for though many of the Goths were slain in the beginning of the battle, yet at last they took to their arms, and Alaric made to vigorous an attack upon the Roman army, that, according to Caffiodorus as well as Jornandes and Orofius, he routed them, took their camp, and got an immense booty: but Claudian and Prudentius say, on the contrary, that the Goths were defeated. Certain it is, Alaric foon after engaged Stilicho; and it was not till after feveral defeats, and when many of his Goths had deferted, that he was obliged to retire into Pannonia.

Whilst Alaric was in Pannonia, Stilicho concluded a peace with him, on condition that he should retire into Epirus; which he accordingly did, expecting that Stilicho, pursuant to his promise, would endeavour to add Illyricum to the western empire. But finding that Stilicho did not keep his promise, he returned to Pannonia, and sent ambassadors to Stilicho at Ravenna, demanding

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money for the time he had loft in Epirus, and threatening to invade Italy again if he was not fatisfied. Stilicho left the ambaffadors at Ravenna, and went immediately to Rome, to confult what was proper to be done. The Senate being affembled, the majority were of opinion not to comply with Alaric's demand, but to make war Stilicho and his dependants were of a different opiagainst him. nion, which prevailed; and accordingly it was refolved to give forty thousand pounds, and conclude a peace. Stilicho being killed foon after, the Roman foldiers murdered all the wives and children of the Goths they could find. The Goths, upon this, went to Alaric, and pressed him to make war against the Romans; but being defirous to maintain peace, he fent ambaffadors to the emperor Honorius, demanding some money and hostages, promising that he would also fend some noblemen as hostages to the emperor, upon which conditions he would preferve the peace, and return with his army to Pannonia. The emperor refusing, he prepared to invade Italy again, and fent to Ataulphus, his wife's brother, who was in Upper Pannonia, to advance with all the Huns and Goths under his command. However, without staying for him, he marched with his own army as far as the Po, without meeting any obstruction; and after passing that river, he went directly towards Rome, taking all the forts and towns in the way. He befieged Rome very closely; and after having made himself master of the Tiber, prevented any provisions from being carried to the city. The inhabitants, though in want of the necessaries of life, resolved to stand out the siege, being in hopes that the emperor, who was then at Ravenna, would come to their relief; but finding that he neglected them, and being reduced to the last extremity, they fent ambassadors to the enemy. The ambassadors told Alaric, that the Romans were ready to submit, provided they could obtain tolerable terms; but that if once they took up arms, nothing could deter them from fighting. Alaric answered to these last words, that "the closer hay was pressed, the easier it would be cut;" intimating thereby, that when the Romans joined all in a body, they would fall an easier prey to him: and he treated the ambaffadors in an infulting manner. He faid, he would not raife the siege, unless the Romans delivered to him all their gold and filver, the houshold-goods, wearing apparel, and all the barbarian flaves they had. When the ambaffadors afked, what he was refolved to leave them? he answered briskly, " their lives." ambaffadors having procured a ceffation of arms, returned to Rome, and declared the terms which Alaric offered. The Romans fent back the ambaffadors to Alaric, who at last confented to the following conditions: that the city should pay him five thousand pounds of gold, thirty thousand of filver, four thousand filk wailtcoats, three thousand scarlet fleeces, three thousand pounds of pepper, and that some of the sons of persons of the first rank should be delivered up as hostages: on these conditions, he promised to make peace

with the Romans, and enter into an alliance with them against whoever should attack them. The Romans having acquainted Honorius with this, he submitted, and a peace was concluded. Alaric then withdrew his army to Tuscany, where he encamped.

Some time after, Ataulphus arrived at the head of his troops; of which Honorius being informed, and resolved to prevent his joining with Alaric, called all the forces he could, and fent them to attack Ataulphus. Alaric looking upon this as a breach of the peace lately concluded, advanced within thirty miles of Ravenna, where Jovius met him, to hear the conditions he required, which were, that a certain fum of money should be paid him, and a certain quantity of provisions fent yearly; and that he should be permitted to settle with his Goths in Venetia, Dalmatia, and the country now called Bavaria. These conditions were rejected by the emperor. Alaric afterwards abated somewhat of his pretensions; he gave up the tribute he had asked, and would now be satisfied with that part of Bavaria which borders upon Istria; but this being also refused, he marched with all his troops against Rome, and having made himself master of the post upon the Tiber, he cut off the city from all necessary provisions; this obliged them at last to submit, and to receive him into the city. A peace was foon after concluded, the conditions whereof, in regard to Alaric, were, that he should be in alliance with the emperor; that he should settle in Gaul with his Goths, and there make war against Honorius's enemies. But this peace did not last long; for one Sarus attacked the Goths unawares, the peace with them not being favourable to his ambitious projects. Alaric, to revenge this injury, returned to Rome, took it by treachery, and permitted his foldiers to plunder it; this happened A. D. 409. Alaric, having laid waste great part of Italy, intended to pass into Sicily, but a storm obliging him to land again, he besieged the city of Cosenza; and having taken it, he died in 411.

ALBA, (DUKE OF) indifputably ranks amongst the greatest generals of the sixteenth century. This remarkable person, whose character exhibits such a singular mixture of vices and virtues, was born in the year 1508. He was descended from one of the most ancient, wealthy, and illustrious families in Spain. Destined from his youth to the protession of arms, he made his first campaign at the age of seventeen, and the year following was present at the samous battle of Pavia.

Even at this early period of his life, the Duke shewed signs of that cruelty which afterwards rendered him so odious. Strada gives us the following instance of it. The Emperor asking his advice on the manner in which he should punish the revolters, he answered, That such a rebellious city should be razed to the ground. Charles, who, notwithstanding his wrath, still preserved an affection for the city in which he was born, ordered the Duke to ascend a tower,

from which the whole extent of the city might be seen. On his return, he asked him, with a scornful smile, how many Spanish skins would make such a glove; the name of Ghent in French, in which language he addressed him, signifying a glove. Alba, perceiving the severity of his sentence had offended the Emperor, held

down his head, without making any reply.

In the year 1542, the Duke of Alba, having the command of the fortress of Perpignan, which was besieged by the French, defended it with such intrepidity, that the enemy were obliged to raise the siege, and return to France, without having effected any thing. From this time he found himself daily rising in his Sovereign's favour, so that he was appointed Grand Master of the Imperial Court; and in 1546, was made Commander in Chief of the army in Germany. At the battle of Mulelberg he gave proofs of extraordinary courage, and contributed not a little to the victory obtained there. It was reported, that, during the combat, the sun stood still, as if to render the Emperor's triumph more complete. Charles had sufficient weakness and vanity to wish that this ridiculous tale might obtain belief, and he be considered as a second Joshua.

In the war with France the Duke of Alba commanded the army under the Emperor. At the fiege of Metz, in 1552, he performed prodigies of valour; but the place was fo well defended, that Charles was obliged to raife the fiege. In 1555, the Emperor appointed him Commander in Chief of the armies in Piedmont, and his Viceroy in Italy. The Duke immediately took possession of his office, which gave him an unlimited power; but his first exploits fell short of his Sovereign's expectations. His antagonist, the brave Marshal de Brissac, disconcerted all his schemes, and made himself master of several places belonging to the Emperor. The Duke at length found himself obliged to go into winter quarters, after hav-

ing experienced confiderable loffes.

In the following campaign against Pope Paul IV. who took the part of the French, he was more successful. He penetrated into the territories of the church, and made himself master of several towns, the greater part of which voluntarily submitted themselves without resistance. The Pope, alarmed at so sudden an invasion, had no other expedient but to demand a suspension of hostilities, which was granted him. The Pontiff, however, feeing himfelf Supported by the French army, soon broke the truce. The war was renewed with the same success on the part of the Spaniards; and the French being recalled to their own country, Paul was obliged to have recourse to fresh negotiations. In 1557, peace was concluded: the Duke repaired to Rome, killed the Pontiff's feet on his knees, and even demanded his pardon. This haughty foldier, the proudest man perhaps of his time, and who from his youth had conversed tamiliarly with princes, afterwards confessed, that, at the fight of

the Pope, his presence of mind forsook him, and he could not pro-

nounce his fpeech without faultering.

Whatever favour the Duke of Alba had enjoyed under Charles V, his greatness was not at it's summit till the reign of Philip II. He was soon the acknowledged savourite of this cruel monarch, with whose sanguinary disposition his own perfectly accorded. In 1559, he was sent to Paris, to espouse the Princess Elizabeth in his master's name, and conduct her into Spain. Sx years afterwards, when Charles IX. King of France, the Queen his mother, and Elizabeth, had an interview at Bayonne, the Duke was again appointed to be the conductor of the latter. He appeared with a most splendid equipage; and, at the entertainments made on the occasion, signa-

lized himself greatly by his address and ability.

The Flemings, robbed of their privileges, and, by the establishment of the inquisition, deprived of their dearest possession, liberty, had frequently addressed their complains to the Court of Spain; but their complaints were always unnoticed, unredressed. The repeated contempt they experienced exhausted their patience, and they took up arms. The Duke of Feria and the Prince Eroti advised the King to employ gentle methods with them; but the Duke of Alba was for compelling the rebels to return to their duty by force. This counsel was too well suited to the character of the King not to meet his approbation; accordingly he gave it the preference, and, without taking time to weigh the matter deliberately, instantly resolved to send into the Netherlands a chosen army under the command of the Duke of Alba, to whom he gave an unlimited authority, with the title of governor-general of those countries.

Every one trembled at this choice, convinced that each step of the Duke would be marked with blood. Don Charles, the King's son, selt this so sensibly, that when the Duke of Alba came to take leave of him, in the first emotions of his rage he drew his poniard, and exclaimed, "Before I will suffer thee to destroy a country so dear to me, I will pierce thy heart." Nor was it without difficulty the

Duke escaped his fury.

For more than fix years the Duke ruled the Netherlands with a rod of iron. The unfortunate Counts Egmont and Horne were the first victims of his rage, losing their lives on the scaffold. Many people of rank expressing themselves to the Duke with some surprise at his rigour, he answered coolly, "The heads of a couple of salmon are better than those of a thousand trogs." Such was his cruelty, that he frequently boasted of having caused upwards of eighteen thousand men to suffer by the hands of the executioner, during his regency.

No fooner were the two Counts dispatched, than the Duke of Alba turned his arms against the confederates, over whom he obtained a complete victory at Gemmingen. On this occasion an incident occurred which strongly marks the character of the man.

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The joy excited by his fuccess soon gave way to the emotions of rage, when he learnt, that the regiment of Sardinia had, from mere wantonness, set fire to a neighbouring village. He was so incensed at this action, not less contrary to the laws of war than to those of humanity, that he ordered the regiment to be surrounded, and the ringleaders to be hung up on the spot: at the same time he broke the regiment, one company excepted, which had no concern in the affair, and reducing the officers to the rank of common soldiers, incorporated them, with the rest, into other regiments.

The defeat at Gemmingen did not however abate the courage of the Prince of Orange, who, fince the death of the two Counts, was the principal support, as well as the chief of the oppressed Flemings; and in a short time he again made his appearance at the head of a considerable army. Frederic of Toledo, son to the Duke of Alba, who was ordered with a detachment to observe the motions of the enemy, sent to his father, to request permission to attack the Prince. But the Duke, who never departed from his principle, that it was the place of the Commander in Chief alone to judge when it was proper to give battle, answered the officer, in a threatening tone, "Tell my son, that the consideration of his youth and inexperience alone induces me to pardon him this time; and that if ever he make me a similar proposal in suture, it will certainly cost his messenger his head."

The Duke of Alba did not delay putting the greater part of his troops in winter quarters, repairing with the rest to Brussels, where he gave orders for celebrating his victory with the greatest pomp and magnificence. On this occasion he gave the most unequivocal marks of his pride and vanity. Amongst other things, he caused medals to be struck, and a statue to be erected, to eternalise the re-

membrance of his exploits.

The cruelties of every species committed during the government of the Duke of Alba are too well known to need a repetition: fuffice it to fay, that, without regard to age, fex, or condition, an infinite number of persons were facrificed on the most doubtful testimony, nay on the most groundless suspicions. His sanguinary plan, however, of drowning the pretended rebellion in the blood of these unhappy victims of his barbarity, was not attended with fuccess: far from being intimidated at the fight of such frequent executions, the malcontents were but the more resolutely bent on vengeance. The Duke, it is true, obtained fome more victories over the confederates; but they arose from defeat with unabated The last exploit of this cruel governor was the taking courage. of Haarlem, in 1573, which was fignalized by unnumbered horrors. Philip at length perceived the necessity of employing gentler methods, and recalled the Duke, with whose disposition lenity was totally incompatible. Delivering up the reins of government to a milder fuccessor, he returned to Spain, with his son, through Ger-Notwithmany and Italy.

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Notwithstanding the innumerable complaints made against the Duke, the King received him, on his return, in the most friendly manner, loaded him with favours, and gave him his confidence in a greater degree than ever. Exchanging the art of war for that of courts, Philip's most able general became his most active and best informed minister. Thus he lived many years, esteemed by his friends, hated in secret by those who envied him, and deisted by his slatterers, till an unforeseen accident lost him his master's favour, and banished him from his court.

Garcias de Toledo, one of his fons, had seduced a lady of the first rank under a promise of marriage, which he resused to suits. The king gave orders, that he should be arrested and confined till he had performed his promise. By the help of his father, who was no less averse to the match than himself, Garcias sound means to escape; and, the better to frustrate the king's intention, was immediately married to his cousin, the daughter of the marquis of Villeux. Philip was so highly incensed at this step, that he forbade the Duke to appear at court, and banished him to the castle of Uzeda. This was a thunderstroke to the Duke, who was obliged

Immediately on the death of Henry king of Portugal, in 1580, Philip refolved to affert his pretentions to that kingdom. Success could only be hoped for from arms; and for this enterprise who so fit as the Duke of Alba, in whom all the talents and qualifications constituting a great general were in the most eminent degree united? Thus, when he least expected it, the banished Duke received a visit from two messengers of the king, who demanded, whether his health would permit him to take the command of the army destined for the conquest of Portugal. Alba answered, without much hesitation, That he was ready to facrifice in the king's service what little health and strength he had left; and immediately prepared for his departure. His intention was to pay his respects to his sovereign in perfon: but Philip, who never forgot, and never pardoned an offence, would not see him, sending him his orders and instructions in

The Duke arrived in Portugal, at the head of his army, in the month of June 1580. Almost every town opened it's gates to him, and acknowledged Philip as it's lawful sovereign. Don Antony, prior of Crato, having assembled a considerable army at Lisbon, and seated himself on the throne of Portugal, it was necessary to repair to that city. To avoid various inconveniencies, the Duke of Alba resolved on transporting his army to Cascais by water. On his arrival, he found the enemy advantageously posted; he, however, prepared to attack them in their retrenchments. The Spaniards, waiting only the word of command, were surprised to learn, that the Portuguese had on a sudden taken slight. The Duke was soon in possession of Cascais, where he exercised his usual cruelties. Many

places successively experienced the same fate. Don Antony was attacked, defeated, and his army entirely destroyed. Lisbon immediately surrendered, and the whole kingdom was at the mercy of the conqueror. The issue of this enterprize was a new triumph for the Duke, now upwards of seventy years old; but in Portugal, as in the Netherlands, his laurels were tarnished by pride, avarice, and cruelty.

Alba did not long furvive the conquest of Portugal, for he died in

1582, at the age of feventy-four.

ALBAN (ST.) is faid to have been the first person who suffered martyrdom for Christianity in Britain; he is therefore usually styled protomartyr of this island. He was born at Verulam, and flourished towards the end of the third century. In his youth he took a journey to Rome, in company with Amphibalus a monk of Caerleon, and ferved feven years as a foldier under the emperor Diocletian. At his return home, he fettled in Verulam; and, through the example and instructions of Amphibalus, renounced the errors of paganism, in which he had been educated, and became a convert to the Christian religion. It is generally agreed that Alban suffered martyrdom during the great perfecution under the reign of Diocletian: but authors differ as to the year when it happened: Bede and others fix it in 286, some refer it to 296, but Usher reckons it amongst the events of 303. The story and circumstance relating to his martyrdom, according to Bede, are as follows: being yet a pagan (or at least it not being known that he was a Christian) he entertained Amphibalus in his house; of which the Roman governor being informed, fent a party of foldiers to apprehend Amphibalus; but Alban, putting on the habit of his guest, prefented himfelf in his flead, and was carried before that magistrate. The governor, having asked him of what family he was? Alban replied, "Why do you inquire of my family? if you would know my religion, I am a Christian." Then being asked his name, he anfwered, "My name is Alban, and I worship the only true and liv-ing God, who created all things." The magistrate replied, "If you would enjoy the happiness of eternal life, delay not to facrifice to the great gods." Alban answered, "The sacrifices you offer are made to devils; neither can they help the needy, nor grant the petitions of their yotaries." His behaviour fo enraged the governor, that he ordered him immediately to be beheaded. In his way to execution, he was stopped by a river, over which was a bridge so thronged with spectators, that it was impossible to cross it; when the faint, as we are told, lifting up his eyes to heaven, the stream was miraculously divided, and afforded a passage for himself and a thousand more persons. Bede does not indeed give us the name of this river; but notwithstanding this omission, the miracle we suppose will not be the less believed. This wonderful event converted

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the executioner upon the spot, who threw away his drawn sword, and, falling at St. Alban's feet, defired he might have the honour to die with him: and thus, the execution being delayed till another person could be got to persorm the office, St. Alban walked up to a neighbouring hill, where he prayed for water to quench his thirst, and a fountain of water fprang up under his feet i here he was beheaded, on the 23d of June. The executioner is said to have been a fignal example of divine vengeance; for as foon as he gave the fatal stroke, his eyes dropt out of his head. Milton, in his history of England, speaks of St. Alban, "the story of whose martyrdom, she fays,) foiled and worse martyred with the fabling zeal of some idle fancies, more fond of miracles than apprehensive of the truth, deferves no longer digression." Between four and five hundred years after St. Alban's death, Offa, king of the Mercians, built a very large and flately monastery to his memory; and the town of St. Alban's in Hertfordshire takes it's name from him.

ALBANI (FRANCIS), a celebrated painter, born in Bologna, March 17, 1578. His father was a filk merchant, and intended to bring up his fon to that business; but Albani having a strong inclination to painting, when his father died, devoted himself entirely to that art, though then but twelve years of age. He first studied under Denys Calvert; Guido Rheni being at the fame time under this mafter, with whom Albani contracted a very great friendship. drew but one profile for Albani, and afterwards left him entirely to the care of Guido; under whom he made great improvement, his fellow-disciple instructing him with the utmost humanity and good He followed Guido to the school of the Caraches, but a little after their friendship for each other began to cool; which was owing perhaps to the pride of Albani, who could not bear to fee Guido furpals him, or to the jealouly of Guido at finding Albani make fo swift a progress. They certainly endeavoured to eclipse one another; for when Guido had fet up a beautiful altar-piece, Albani would oppose to it some fine picture of his: thus did they behave for some time, and yet spake of each other with the highest Albani, after having greatly improved himself under the Caraches, went to Rome, where he continued many years, and married in that city; but his wife dying in childbed, at the earnest request of his relations, he returned to Bologna, where he entered again into the state of matrimony. His second wife (Doralice) was welldescended, but had very little fortune; which he perfectly difregarded, fo strongly was he captivated with her beauty and good Albani, besides the satisfaction of possessing an accomplished wife, reaped likewise the advantage of having a most beautiful model; so that he had now no occasion to make use of any other woman to paint a Venus, the Graces, Nymphs, and other deities, whom he took a particular delight in representing. His Vol. I. P

wife answered this purpose admirably well; for besides her bloom of youth, and the beauty of her person, he discovered in her so much modesty, so many graces and persections, so well adapted to painting, that it was impossible for him to meet with a more finished woman. She afterwards brought him several boys, all extremely beautiful and finely proportioned; so that she and her children were the originals of his most agreeable and graceful compositions. Doralice was so conformable to his intentions, that she took a pleafure in setting the children in different attitudes, holding them naked, and sometimes suspended by strings, when Albani would draw them in a thousand different ways. It was from them too, that the samous sculptors Flamand and Argaldi modelled their little Cupids.

Albani was well versed in some branches of polite literature, but did not understand Latin, much to his regret; he endeavoured to supply this defect by carefully perusing the Italian translations of such books as could be serviceable to him in his profession. He excelled in all parts of painting, but was particularly admired for his small pieces; though he himself was much distaissted that his large pieces, many of which he painted for altars, were not equally applicated. He delighted much in drawing the fair sex, whom he has represented with wonderful beauty; but has been reckoned not so happy in his imitation of men. He sometimes represented divine stories, but his compositions on love subjects were most eagerly sought after. Albani died the 4th of October, 1660, to the great grief of all his friends and the whole city of Bologna.

ALBERONI (Julius), Cardinal, was the fon of a gardener in the suburbs of Placentia, born May 31, 1664. From this low original, by his good fortune, his address and abilities, he rose to be the first minister of state to the king of Spain. The poet Campistron, a domestic of the duke of Vendome, happened to be robbed and stripped, as he was making a tour of pleasure through Italy, in a place near Parma, where Alberoni was curate. The stranger found relief in his diffress from the charity of the priest, and received both cloaths and money to carry him to Rome. Campistron afterwards attended Vendome to the wars in Italy as his fecretary: and the duke wanting to be informed where the country people had concealed their corn, and being at this time near Alberoni's parish, the fecretary took this opportunity of mentioning his benefactor to him. The curate was fent for and examined, and entirely answered the character which Campistron had given of him. The fervices he did. the French army by his information, rendered his flay in his own country uneafy and infecure, any longer than the gentleman was there to protect him. When Vendome was recalled, he therefore The cure of Anet, in the duke's nomination, foon became vacant, and was offered to Alberoni; who refused it, and chose

rather to go in his train to Madrid. The great influence which the princess of Ursins had over Philip V. obliged the duke de Vendome to have great connections with her. He chose Alberoni to manage their correspondence, while he was gone to command the army. The princess took a great liking to him, and he did every thing to ingratiate himself in her favour. After the death of Vendome, he devoted himself to her service, and had the greatest share of her con-By her recommendation he got to be agent for the duke of Parma at the court of Madrid. His fovereign had great reason to be pleased with his appointment, as by his management a princess of Parma was fixed upon for a fecond confort for the king of Spain. The princess of Urlins could do every thing in this important affair. He well knew the jealoufy of that ambitious woman, and her fears that a new queen might lessen her influence. He therefore represented the princess as young and artless, as incapable of attending to any thing but pleasure and gaiety, and so far prevailed upon her as to fecond his views, and to press the king to begin the negotiation. As there was reason to fear, that the favourite might be undeceived with regard to the princess, whose wit was equal to her beauty, and influence the king to change his resolution, the duke and Alberoni made what dispatch they could to bring the affair to a conclusion. But notwithstanding their diligence, the princess of Urfins, had like to have prevented it. A courier was fent to Madrid to put a stop to the negotiation, the evening before it was to have been concluded. When the courier came, Alberoni was not difconcerted; he gave him his choice to die, or not to appear for a The treaty was finished, the marriage concluded, and the courier never appeared at all; because it was not for the honour of the king to let his dispatches be seen. The new queen came to Ma-By the advice of Alberoni, the first favour the asked of the king was, not to see the princess of Ursins at court; and she was gratified. Alberoni availed himself of the influence which her virtue and beauty gave her over the king. He was made privy counfellor, and afterwards prime minister, and raised to the purple. roused that kingdom out of the lethargy it had been in for a century past, and awakened the attention, while he raised the astonishment of all Europe. He came with great willingness into the proposal of letting the pretender on the throne of England. However, as he was but just come into the ministry, and Spain was to be sextled before he could pretend to overthrow other kingdoms, there was no great likelihood of his being able to put a hand to the work for a great while; yet in less than two years he had done so much for Spain, that she made quite another figure; and they say, that through him the Turks were engaged to fall upon the emperor, measures taken to depose the duke of Orleans from the regency of France, and George the first from the throne of Great Britain: such danger there is, fays Mr. Voltaire, in a fingle man who has absolute P 2

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power in any country, and has likewise the sense and spirit to make use of it. He was afterwards, through the influence of a powerful prince, deprived of dignity, and banished to Rome; but still preserved his credit with the court of Spain, for the advantage of which he had formed several great projects. He died at Placentia, June 26, 1752, in the 89th year of his age.

ALBERTUS (MAGNUS), a learned Dominican friar, was born at Lawingen on the Danube, in Suabia, in 1193, or according to some in 1205, He was educated at Lawingen, and thence was sent to Pavia; where having heard father Jourdain the Dominican preach, he was fo taken with him, that he put on the religious habit of his order, in 1223. After the decease of Jourdain, he was vicar-general, then provincial of the Dominican order, and was fent to teach at Cologne, where he acquired great reputation, and had a vast number of scholars. In 1245, he made a journey to Paris, where he taught for three years; and, in 1248, was admitted a doctor of di-Soon after he returned to Cologne; but being fent for to Rome by Pope Alexander IV. he taught there, and for some time had the office of master of the holy palace: it was about this time too that he disputed with William de Saint Amour. In 1260, he was chosen bishop of Ratisbon; but so great was his love for solitude, that he foon refigned this dignity, to enter again into the monastic life. He is faid to have acted as a man-midwife; and some have been highly offended, that one of his profession should follow fuch an employment. A book entitled "De natura rerum," of which he was reputed the author, gave rife to this report: in this treatife there are several instructions for midwives, and so much skill shewn in their art, that one would think the author could not have arrived at it without having himself practifed; but the advocates for Albert fay he was not the writer thereof, nor of that other piece, "De secretis mulierum," in which there are many phrases and expressions unavoidable on such a subject, which gave great offence, and raifed a clamour against the supposed author. It must be acknowledged, however, that there are, in his comment upon the Malter of Sentences, some questions concerning the practice of conjugal duty, in which he has used some words rather too gross for chaste and delicate ears: but they alledge what he himself used to fay in his own vindication, that he came to the knowledge of fo many monstrous things at confession, that it was impossible to avoid touching upon such questions. Albert was a man of a most curious turn of mind, and had great knowledge in the mathematics. He died at Cologne, November 15, 1280, being about 87, or, according to some, 75 years of age.

ALBUQUERQUE (ALPHONSO), a native of Portugal. Little is known of this great commander before he was appointed by his king,

king, Emanuel, to the command of a squadron destined for India, where by his exploits he raised the arms of his country to the highest

pitch of glory.

Emanuel, A. D. 1503, dispatched six ships to India, under the command of Albuquerque, and the same year three more under his cousin, Francis Albuquerque. The arrival of the Portugueze so alarmed the garrison that then had possession of Cochin, that they precipitately lest it. Alphonso Albuquerque then sailed to Coulon to load three ships, which he completed without opposition, made an alliance with the people, and returned to Cochin. On his return, he sound the Zamorin ready to enter into a treaty of peace with him, which was concluded.

In 1508, Alphonso was appointed to succeed to the government of India, and dispatched with five ships; he sailed in company with Cugna, another Portugueze officer. Having plundered and taken some towns on the coast of Arabia, they sailed to Zocatora, and made themselves masters of the fort there. After which Cugna re-

turned to Portugal, and Albuquerque began to act alone.

He immediately formed the defign of attacking Ormuz island, fituated at the mouth of the Persian Gulph, and subject to a king of it's own, who had extended his dominions over feveral cities in With a small army of 470 men, he proceeded along the Arabian coast, took many towns, and proceeded to the island itself. He found several ships fitted for war in the harbour; these it was However, he first offered peace to the king, determined to burn. who entered into a treaty, with a view to gain time until a reinforcement arrived. The expected force came, and an engagement enfued, in which the Portugueze were victorious. Albuquerque then pressed the city, and the king finding no resource, solicited peace; on condition of becoming tributary to the king of Portugal. This was agreed to. Albuquerque went on shore, had an interview with the king, and knowing the perfidy of the Arabians, began to build a fortress. While this was carrying on, some deputies arrived from the king of Persia to demand tribute of the king of Ormuz. The latter consulted Albuquerque, who with great spirit told the deputies that his mafter paid no tribute, but arms. Albuquerque was, however, forced to defift by the perfidy of his officers, and to repair on board his fleet. He then renewed the war; but receiving a letter from the governor (Almeed) blaming his conduct, he proceeded for India: when, after some hesitation, Almeed resigned the goyernment to him, and failed to Europe.

Being now invested with the supreme command, he prepared a fleet and failed against Calicut, where in a desperate and imprudent

attack, he was dangerously wounded and forced to retreat.

Albuquerque being recovered, went to sea with twenty-three ships, two thousand Portugueze, and several Indian auxiliaries, designed for Ormuz; but, by the persuasion of Timoia, a pyratical prince, changed

changed his intention, and proceeded to attack Goa. The forts near it on the continent were taken and destroyed; and learning that the city was in the greatest consternation, he sent deputies to offer the people his protection, and the enjoyment of their religion. The citizens accepted the conditions, and Albuquerque entered Goa the following day, being the 16th February, 1510. This city has long been the head of the Portugueze cominions in India. Here Albuquerque fixed his winter quarters, and behaved himself in such a manner as to merit the esteem of every one. But, while he was thus employed, some of the chief Portugueze began to murmur against him. However, by seizing and imprisoning the leaders he quieted the disturbance. The enemy being informed of the dissentions among the Portugueze, made an attack upon the island, and landing men, laid fiege to the city, pressing it hard. ation of Albuquerque became now truly diffressing, an enemy vastly Superior without, discontent among his officers within, and his troops greatly diminished. These circumstances determined him to embark on board his ships, and evacuate the city, which he effected after a fierce combat, having first set fire to the magazines.

He then steered to a place called Rapander to winter; but the enemy soon obliged him to remove, and take shelter between the continent and the island of Divar, where he was informed his enemies were also preparing to make an attack upon him. In this extremity, being also very scarce of provisions, he determined to make a desperate effort on a strong castle, called Pangin. Accordingly, having stationed a force to prevent succours being sent to it, he proceeded under cover of the night, and succeeded in surprising both the fort and camp of the enemy, both which were taken with-

out much refistance.

Such an unexpected turn of good fortune determined him not only to object to offers of peace, but also to make an attack on Goa. In this he succeeded, having in the attack killed 3000 of the enemy.

Such fuccess induced him to aim at greater enterprizes. Having collected his forces, he failed from Goa for the island of Sumatra, and in every voyage made many captures; then having concluded a treaty with the princes of this island, he proceeded to the city of Malacca, and made himself master of it. Having settled affairs there, he returned to Goa, laid siege to the city of Benastar, and having been unsuccessful, consented to a peace with the Zamorin. He then built a fort at Calicut, and sailed to Aden, in hopes of making himself master of it, but was disappointed, and obliged to return. Soon after he fell sick and died, having sirst had the mortification to hear of his being recalled by the king.

To this great man the Portugueze owe the foundation of the immense power they once possessed in India; and, had they pursued the maxims he laid down, might possibly have enjoyed to this day. He was a man of great humanity, dreaded for his bravery, and be-

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loved for his benevolent disposition. His death was most sincerely felt by all the people of Goa, where he was buried with great suneral honours.

ALCÆUS, a famous ancient lyric poet, was born at Mitylene, in the island of Lesbos. He slourished in the 44th Olympiad, at the same time with Sappho, who was likewise of Mitylene. In the time of Alcæus, Mitylene suffered under the oppression of Pittacus. He headed a strong party for the deliverance of his country; but in this proved unsuccessful, and was taken prisoner by Pittacus, who gave him his liberty, although he had been treated by him in a most abusive manner.

Alcaus was much addicted to the Greek vice, the love of boys. The name of his favourite was Lycus, of whom Horace speaks; and who is probably the boy whom Cicero notes for having a mole upon his finger, which, in the poet's eye, was a beauty.

The poetical abilities of Alcæus are indisputed; and though his writings were chiefly in the lyric strain, yet his muse was capable of treating the sublimest subjects with a suitable dignity.

ALCIAT (ANDREW), a great lawyer, was born at Milan in After having studied the liberal sciences under Janus Parrhasius at Milan, he attended the law-lectures at Pavia, and those of Charles Ruinus at Bologna. Then taking a degree in law, he followed his profession at the bar, in the city of Milan, till he was called to the law-chair by the university of Avignon. He dischargedhis office with fo much capacity, that Francis I. thought he would be a very proper person to promote the knowledge of the law in the university of Bourges, and accordingly prevailed on him to remove thither in 1529: and the next year he doubled his falary, which before was fix hundred crowns. Alciat acquired here great fame and reputation: he interspersed much polite learning in his explication of the law, and abolished that barbarous language. which had hitherto prevailed in the lectures and writings of the Francis Sforza, duke of Milan, thought himfelf obliged lawyers. to bring back to his native country a man, who could do it fo much. honour: and this he compassed at last, by giving him a large salary. and the dignity of a fenator. Alciat accordingly went to teach the law at Pavia, but soon after removed to the university of Bologna, where he continued four years, and then returned to Pavia; from whence he went to Ferrara, being folicited thither by duke Hercules d'Este, who was desirous to render his university samous. It refumed it's reputation under a professor so much followed; but at the end of four years Alciat left it, and returned to Pavia. Paul III. gave him an honourable reception as he passed by Ferrara, and offered him ecclefiaftical preferment; but Alciat was contented with that of prothonotary, and would not give up his protession of the

law. The emperor created Alciat a count-palatin and a fenator; and Philip, afterwards king of Spain, presented him with a golden chain. He died at Pavia, on the 12th of January, being then in

the fifty-eighth year of his age.

Alciat published many law-books, and some notes upon Tacitus: his Emblems have been much esteemed, and many learned men have thought them worthy to be adorned with their commentaries. These Emblems have been translated into French, Italian, and Spanish. In his Parerga, a work he published in his latter days, he retracted many things which the fire of youth had made him utter precipitately; and when his Dispunctiones were reprinted in 1529, he signified, that in retouching that book, he had not pretended to give his approbation to all he had inserted there in his younger years.

Francis Alciat succeeded to the chair as well as fortune of Andrew, and soon made himself famous for his law-lectures at Pavia. Cardinal Borromeo, who had been his scholar, sent for him to Rome, and brought him into such favour with pope Pius IV. that he procured him a bishopric, the office of datary or chancellor of Rome, and a cardinal's hat. Cardinal Alciat died at Rome in April

1580, being about fifty years of age.

ALCIBIADES, in elevation of birth, yielded to none of the Greeks; he was the fon of Clinias, nephew of Pericles, and lineally descended from Ajax; in his person, while a youth, he was beautiful, and when a man, remarkable for his comeliness: his fortune was large beyond most of the nobility of Athens. His abilities were fo great, that an ancient author (C. Nepos) had afferted that nature in him had exerted her utmost force, fince, whether we consider his virtues or his vices, he was diffinguished from all his fellow citizens: he was learned, eloquent, indefatigable, liberal, magnificent, affable, and knew exactly how to comply with the times; that is, he could assume all those virtues when he thought proper; but when he gave a loofe to his passions, he was indolent, luxurious, dissolute, addicted to women, intemperate, and even inclined to profaneness. Socrates had a great friendship for him, corrected in some degree his manners, and brought him to the knowledge of many things of which he would otherwife have remained ignorant; he also prevented the Athenians from refenting many of those wanton acts of pride and vanity which he committed when a lad. His family had always been on good terms with the Lacedemonians; Clinias, his father, indeed, disclaimed their friendship, but Alcibiades renewed it, and affected to shew great respect to people of that country, until he observed the ambassadors of Lacedemon applied themselves wholly to Nicias, his rival, and his dependants; he then refented it very much, and used every influence to work on the minds of the Athenians to the prejudice of that people. Alcibiades. Alcibiades, after many changes of fortune, was at last banished; but even in his exile he endeavoured to restore the power of his country; of which the Spartans having intelligence, procured him to be affassinated. He was a man of admirable accomplishments, but indifferently principled; of great parts, and of an amazing versatility of genius.

ALCMAN, a lyric poet, flourished in the 27th Olympiad. Some say that he was of Lacedæmon, others that he was born at Sardis, a city in Lydia. He composed several poems, none of which are remaining, but fragments quoted by Athenæus and other ancient writers. He was a man of a very amorous constitution, is accounted the father of love-verses, and said to have first introduced the custom of singing them in public. Megalostrata was one of his mistresses, who likewise wrote some poetical pieces. Alcman is reported to have been one of the greatest eaters of his age; upon which Mr. Bayle remarks, that such a quality would have been extremely inconvenient, if poetry had been then upon such a sooting as it has been often since, not able to procure the poet bread. He is said to have died a very singular death, viz. to have been eaten up with lice.

ALCOCK (JOHN), doctor of laws and bishop of Ely, was born at Beverly in Yorkshire, and educated at Cambridge. He was first made dean of Westminster, and afterwards master of the rolls. 1471, he was confecrated bishop of Rochester; in 1476, translated to the fee of Worcester; and in 1486, to that of Ely, in the room of Dr. John Morton, preferred to the fee of Canterbury. He was a prelate of great learning and piety, and fo highly excemed by king Henry VII. that he appointed him lord prefident of Wales, and afterwards lord chancellor of England. Alcock founded a school at Kingston upon Hull, and built the spacious hall belonging to the episcopal palace at Ely. He was also the founder of Jesus college in Cambridge, for a master, fix fellows, and as many scholars. This house was formerly a nunnery, dedicated to St. Radegund; and, as Godwin tells, the building being greatly decayed, and the revenues reduced almost to nothing, the nuns had all forfaken it, except two; whereupon bishop Alcock procured a grant from the crown, and converted it into a college. But Camden and others tell us, that the nuns of that house were fo notorious for their incontinence, that king Henry VII. and pope Julius II. confented to it's diffolution: Bale accordingly calls this nunnery " fpiritualium meretricum coenobium, a community of spiritual harlots." Bishop Alcock wrote several pieces, amongst which are the following four: 1. " Mons perfectionis," 2. " In plamos penitentiales." 3. "Homiliæ vulgares." 4. "Meditationes piæ." He died October 1, 1500. VOL. 1. ALCRED,

ALCRED, ALCREDUS, or ALREDUS, king of Northumberland, was lineally descended from the king of Bernicia, and was born about the year 740. When he attained to man's estate, he sound his country miserably distracted, partly by the vices of the kings, and partly through the madness of the people. Osulph, who was the lawful heir to the kingdom of Northumberland, perished by a conspiracy of his own samily in 758. To him succeeded Æthelwold, otherwise called Moll, by a popular election. This displeased many of the great lords, who under the command of Oswin took arms against him; but with little success, their army being routed, and Oswin slain. Alcred then asserted his right to the throne, in which he proved successful. Æthelwold had reigned six years.

Alcred, foon after his accession, married Ofgerna: he took pains to live on good terms with his neighbours, but was far from pleasing his subjects; for, in 774, they compelled him to fly from York with a small number of attendants. He retired to the strong city of Bebba, thought to be the town now called Bamborough, in Northumberland: and thinking himself not safe here, he sought protection of Cynoth, king of the Picts, who treated him kindly. The historians affirm, that Alcred was deposed by the unanimous consent of all the princes of the royal family, and other great lords of the kingdom. This circumstance led the earl of Stamford, who was lord lieutenant of the county of Leicester in 1691, to introduce into a speech he made at Leicester, to prove the legality of the revolution, the right the people of this country had to expel a king

for mal-administration. It is not certain when he died.

ALCUINUS, or ALBINUS (FLACCUS), a famous English writer of the eighth century, was born in Yorkshire, or, as some fay, not far from London. He had his education first under Venerable Bede, and was afterwards under the tuition of Egbert archbishop of York, who made him keeper of the library which he founded in that city. Alcuinus flourished about the year 780, was deacon of the church of York, and at last abbot of the monastery of Canterbury. In 793, he went to France, being invited thither by Charlemagne, to confute the herefy of Felix, bishop of Urgel. was highly effeemed by that prince, who not only honoured him with his friendship and confidence, but became his pupil, and was infructed by him in rhetoric, logic, mathematics, and divinity. The year following he attended Charlemagne to the council of Francfort, and upon his recommendation was admitted a member thereof; this prince gave him likewife the abbeys of Ferrara, St. Jodocus, and St. Lupus. In 796, he defired leave to retire from fecular affairs, but his request was not granted. In 798, he wrote against the bishop of Urgel, and confuted his errors in seven books. In 199, he was invited by Charlemagne, to accompany him in his journey

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journey to Rome, but excused himself on account of old age and infirmities. In 801, Charlemagne being returned from Italy, and newly declared emperor, Alcuinus went to congratulate him upon this occasion; and he importuned him so warmly for leave to retire from court, that he at length obtained his request, and went to the abbey of St. Martin at Tours, which the emperor had lately given him. Here he spent the remainder of his life in devotion and study; and instructed the youth in the school which he had sounded in that city, though the emperor in vain endeavoured to recal him to court by repeated letters. He died at Tours, on Whitsunday, 804, and was buried in the church of St. Martin. He understood the Latin, Greek, and Hebrew languages extremely well; was an excellent orator, philosopher, mathematician; and, according to William of Malmesbury, the best English divine after Bede and Adhelme.

ALCYONIUS (PETER), a learned Italian, who flourished in the 16th century. He was well versed in the Greek and Latin tongues, and wrote fome pieces of eloquence which met with great approbation. He was corrector of the press a considerable time for Aldus Manutius, and is entitled to a share in the praises given to the editions of that learned printer. He translated into Latin feveral treatifes of Aristotle; Sepulveda wrote against these versions, and pointed out fo many errors in them, that Alcyonius had no other remedy, but buying up as many copies as he could get of Sepulveda's work, and burning them. The treatife which Alcyonius published, "Concerning Banishment," contained so many fine paffages, with others quite the reverse, that it was thought he had interwoven with somewhat of his own several fragments of Cicero's treatife, "De gloria;" and that afterwards, in order to fave himself from being detected in this theft, he burnt the manuscript of Cicero, the only one extant. The two orations he made after the taking of Rome, wherein he represented very strongly the injustice of Charles V. and the barbarity of his foldiers, were two excellent pieces. Another oration, on the knights who died at the siege of Rhodes, is ascribed to him.

Alcyonius was professor at Florence in the pontificate of Adrian VI. and, besides his falary, had ten ducats a month from the cardinal de Medicis, to translate Galen "De partibus animarum." As soon as he understood that this cardinal was created pope, he asked leave of the Florentines to depart; and though he was resulted, he went nevertheless to Rome, in great hopes of raising himself there. He lost all his fortune during the troubles the Columnas raised in Rome; and some time after, when the emperor's troops took the city, in 1527, he received a wound when slying for shelter to the castle of St. Angelo: he got thither notwithstanding he was pursued by the soldiers, and joined Clement VII. He was after-

wards guilty of base ingratitude towards this pope; for, as soon as the siege was raised, he deserted him, and went over to cardinal Pompeius Columna, at whose house he sell sick and died, a sew months after.

ALDHELM, or ABELM (St.), an English divine, was bishop of Shireburn in the time of the Saxon heptarchy. William of Malmefbury fays, that he was the fon of Kenred, or Kenter, brother of Ina. king of the West Saxons. He was born at Caer Bladon, now Malmesbury, in Wiltihire. He had part of his education abroad in France and Italy, and part at home under Maildulphus an Irish Scot, who had built a little monastery where Malmesbury now flands. Upon the death of Maildulphus, Aldhelm, by the help of Eleutherius, bishop of Winchester, built a stately monastery there, and was himself the first abbot thereof. When Hedda, bishop of the West Saxons died, the kingdom was divided into two dioceses, viz. Winchester and Shireburn, and king Ina promoted Aldhelm to the latter, comprehending Dorfetshire, Wiltshire, Devonshire, and Cornwall: he was confecrated at Rome by pope Sergius I. and Godwin tells us that he had the courage to reprove his holiness for having a bastard. Aldhelm, by the directions of a diocesan synod, wrote a book against the mistake of the Britons concerning the celebration of Easter, which brought over many of them to the catholic usage in that point. He likewise wrote a piece, partly in prose and partly in hexameter verse, in praise of virginity, dedicated to Ethelburga, abbefs of Barking, and published amongst Bede's Opuscula, besides several other treatises, which are mentioned by Bale and William of Malmesbury. The monkish authors, according to custom, have afcribed feveral miracles to Aldhelm; and they tell us, that, in order to put his virtue to trial, he used frequently to lay all night with a young woman, and yet without violating his chaffity. He is faid to have been the first Englishman who ever wrote in Latin, and, as he himself tells us in one of his treatises on metre, the first who introduced poetry into England. Aldhelm lived in great esteem till his death, which happened May the 25th, 709.

ALDHUN, the first bishop of Durham, succeeded Elssig in the bishopric of Lindissarne or Holy Island, in the year 990. He was of a noble family, but, according to Simeon of Durham, more ennobled by his virtues and religious deportment. He sat about six years in the see of Lindissarne, during which time that island was greatly exposed to the incursions of the Danish pirates. This made him think of removing from thence; though Simeon of Durham says he was put upon it by an admonition from heaven. However, taking with him the body of St. Cuthbert, which had been buried there about 113 years, and accompanied by all the monks and the rest of the people, he went away from Holy Island; and, after wandering

wandering about some time, at last he fettled with his followers at Dunelm, now called Durham; where he gave rife both to the city and cathedral church. He had a daughter named Ecgfrid, whom he gave in marriage to Ucthred, fon of Waltheof, earl of Northumberland, and with her fix towns belonging to the episcopal see, upon condition that he should never divorce her. But that young ford afterwards repudiating her, Aldhun received back the church lands he had given with her. This prelate educated King Ethelred's two fons, Alfred and Edward; and, when their father was driven from his throne by Swane, king of Denmark, he conducted them, together with Queen Emma, into Normandy, to Duke Richard, the queen's brother. This was in the year 1017, a little before Bishop Aldhun's death. For the next year, the English having received a terrible overthrow in a battle with the Scots, the good bishop was fo affected with the news, that he died a few days after, having enjoyed the prelacy twenty-nine years.

ALDRED, abbot of Tavistock, was promoted to the bishopric of Worcester in the year 1046. He was so much in savour with King Edward the Confessor, and had so much power over his mind, that he obliged him to be reconciled with the worst of his enemies, particularly with Swane, fon of the Earl Goodwin, who had revolted against him, and came with an army to invade the kingdom. dred also restored the union and friendship between King Edward and Griffin, king of Wales. He took afterwards a journey to Rome; and being returned into England, in the year 1054, he was fent, ambaffador to the emperor Henry II: he staid a whole year in Germany, and was very honourably entertained by Herman, archbishop of Cologne, from whom he learned many things relative to ecclefiaffical discipline, which on his return he established in his own diocese. In the year 1058, he went to Jerusalem, which no archbithop or bithop of England had ever done before him. Two years after he returned to England; and Kinfius, archbishop of York, dying the 22d of December, 1060, Aldred was elected in his stead on Christmas day following, and thought fit to keep his bishopric of Worcester with the archbishopric of Canterbury, as some of his predeceffors had done. Aldred went foon after to Rome, in order to receive the pallium from the pope: he was attended by Tofton, earl of Northumberland, Gifo, bishop of Wells, and Walter, bishop of Hereford. The pope received Toston very honourably, and made him fit by him in the fynod which he held against the fimonists. He granted to Gifo and Walter their request, because they were tolerably well learned, and not accufed of fimony. But Aldred being by his answers found ignorant, and guilty of fimony, the pope deprived him very severely of all honours and dignities; fo that he was obliged to return without the pallium. On his way home, he and his fellow-travellers were attacked by fome robbers,

robbers, who took from them all that they had, though they did not This obliged them to return to Rome; and the offer to kill them. pope, either out of compassion, or by the threatenings of the earl of Northumberland, gave Aldred the pallium; but he was obliged to relign his bilhopric of Worcester. However, as the archbishop of York had been almost entirely ruined by the many invasions of foreigners, King Edward gave the new archbishop leave to keep twelve villages or manors which belonged to the bishopric of Worcester. Edward the Confessor dying in 1066, Aldred crowned Harold his fuccessor. He also crowned William the Conqueror, after he had made him take the following oath, viz. "That he would protect the holy church of God and it's leaders; that he would establish and observe righteous laws; that he would entirely prohibit and suppress all rapines and unjust judgments. He was so much in favour with the Conqueror, that this prince looked upon him as a father; and, though imperious in regard to every body else, he yet submitted to obey this archbishop. John Bromton gives us an instance of the king's submission, which at the same time shews the prelate's haughtiness. It happened one day, as the archbishop was at York, that the deputy-governor or lord lieutenant going out of the city with a great number of people, met the archbishop's servants, who came to town with several carts and horses loaded with provisions. The governor asked to whom they belonged; and they having answered they were Aldred's fervants, the governor ordered that all these provisions should be carried to the king's store-house. The archbishop fent immediately some of his clergy to the governor, commanding him to deliver the provisions, and to make fatisfaction to St. Peter, and to him the faint's vicar, for the injury he had done them; adding, that if he refused to comply, the archbishop would make use of his apostolic authority against him, (intimating thereby that he would excommunicate The governor, offended at this proud message, used the perfons whom the archbishop had sent him very ill, and returned an answer as haughty as the message was. Aldred thereupon went to London to make his complaint to the king, but in this very complaint he acted with his wonted infolence; for, meeting the king in the church of St. Peter, at Westminster, he spoke to him in these words: "Hearken, O William: when thou wast but a foreigner, and God, to punish the fins of this nation, permitted thee to become mafter of it, after having shed a great deal of blood, I consecrated thee, and put the crown upon thy head with bleffings; but now, because thou hast deserved it, I pronounce a curse over thee, instead of a bleffing, fince thou art become the perfecutor of God's church. and of his ministers, and hast broken the promises and oaths which thou madest to me before St. Peter's altar." The king terrified at this discourse, fell upon his knees, and humbly begged the prelate to tell him, by what crime he had deserved so severe a sentence.

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The noblemen, who were prefent, were enraged against the archbishop, and loudly cried out he deserved death, or at least banishment, for having offered fuch an injury to his fovereign, and they pressed him with threatenings to raise the king from the ground. But the prelate, unmoved at all this, answered calmly, "Good men, let him lie there, for he is not at Aldred's, but at St. Peter's feet; let him feel St. Peter's power, fince he dared to injure his vicegerent." Having thus reproved the nobles by his episcopal authority. he vouchfafed to take the king by the hand, and to tell him the ground of his complaint. The king humbly excused himself, by faying he had been ignorant of the whole matter; and begged of the noblemen to intreat the prelate, that he might take off the curse he had pronounced, and to change it into a bleffing. Aldred was at last prevailed upon to favour the king thus far; but not without the promise of several presents and favours, and only after the king had granted him to take fuch a revenge on the governor as he thought fit. Since that time (adds the historian) none of the noblemen ever dared to offer the least injury. It may be questioned, which was more furprifing here, whether the archbishop's haughtinels, who dared to treat his fovereign after to unbecoming a manner, or the king's stupidity, who suffered such insolence and audaciousness from a priest?

The Danes having made an invalion in the north of England in the year 1068, under the command of Harold and Canute, the fons of King Swane, Aldred was fo much afflicted at it, that he died of grief on the 11th of September in that fame year, having befought God that he might not fee the defolation of his church and country.

ALDRICH or ALDRIDGE (ROBERT), bishop of Carlisle, was born at Burnham in Buckinghamthire, educated in grammar learning at Eaton school, and elected scholar of King's college in Cambridge, in the year 1507; where he took the degree of mafter Afterwards he became proctor of the university, schoolmaster of Eaton, fellow of that college, and at length provost. 1529 he retired to Oxford, where he was incorporated bachelor of divinity, March 15, 1529; and the next year, performing his exercifes for the degree of doctor in that faculty, he was idenfed to proceed in April 1530. About the same time he was made archdeacon of Colchester. In 1534, May 7, he was installed canon of Windfor; and the fame year he was appointed register of the most noble order of the garter, in the room of Dr. Richard Sydenore, archdeacon of Totness. July 18, 1537, he was confecrated bishop of Carlifle, in the room of Dr. John Kyte, deceased; from which time to that of his death, though there were many changes both in church and state, yet he ran through all, and confequently complied with all. Bishop Aldrich wrote several pieces, particularly these following: 1. A Letter to William Horman. 3. Various Epigrams.

grams. 3. Several Resolutions concerning the Sacraments. 4. Answers to certain Queries concerning the Abuses of the Mass. He wrote also Resolutions of some questions relating to bishops and priests, and other matters tending to the reformation of the church begun by King Henry VIII. John Leland, the antiquarian and poet, who was his samiliar acquaintance, has celebrated him for his admirable parts and learning. This prelate died March 25, 1555, at Horn-Castle in Lincolnshire.

ALDRICH (HENRY), an eminent divine, was fon of Henry Aldrich of Westminster, gent. and born there in 1647. He was educated at Weltminster, under the famous Bufby, and admitted of Christ Church, Oxford, in 1662. Having been elected student, he took a master of arts degree in April 1669; and, entering soon after into orders, he became an eminent tutor in his college. February 1681, he was installed canon of Christ Church; and, May following, accumulated the degrees of bachelor and doctor in divi-In the controversy with the Papists, under James II. he bore a confiderable part; and Burnet ranks him among those eminent clergymen, who "examined all the points of popery with a folidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond any thing which had before that time appeared in our language." In short, he had rendered himself fo conspicuous, that, at the revolution, when Massey, the Popish dean of Christ Church, fled beyond sea, the deanery was conferred upon him, and he was installed in it June the 17th, 1689. station he behaved in a most exemplary manner, and zealously promoted learning, religion, and virtue in the college where he prefided. In imitation of his predecessor Bishop Fell, he published generally every year some Greek classic, or portion of one, as a gift to the students of his house. He wrote also a system of logic, entitled, "Artis Logicæ Compendium."

Besides attainments in letters, he possessed also very great skill in architecture and music: so great, that, as the connoisseurs say, his excellence in either would alone have made him famous to posterity. The three sides of the quadrangle of Christ Church, Oxford, called Peckwater-square, were designed by him; as was also the elegant chapel of Trinity college, and the church of All-Saints, in the high-street; to the erection whereof Dr. Ratcliss, at his solicitation, was a liberal contributor. He cultivated also music, that branch of it particularly which related both to his profession and his office. To this end he made a noble collection of church music, and formed also a design of writing a history of the science; having collected materials, which are still extant in the library of his own college. In troth, his abitities as a musician have caused him to be ranked among the greatest masters of the science: he composed many services for the church, which are well known; as are also his anthems,

to the number of near twenty. In the "Pleasant Musical Companion," printed 1726, are two catches of his; the one "Hark the bonny Christ Church Bells," the other entitled "A Smoaking Catch;" for he himself was, it seems, a great smoaker. He died

December 14, 1710.

Besides the preserments already mentioned, he was rector of Wem in Shropshire. He was prolocutor of the convocation in 1702. The tracts he published in the Popish controversy were two, "Upon the Adoration of our Saviour in the Eucharist," printed in 1687, and 1688, 4to. We have not been able to get an account of the Greek authors he published, except these following: 1. "Xenophontis Memorabilium, lib. 4. 1690," 8vo. 2. "Xenophontis Sermo de Agesilao, 1691," 8vo. 3. "Aristeæ Historia 72 Interpretum, 1692," 8vo. 4. "Xenophon de re equestri, 1693," 8vo. 5. "Epictetus et Theophrastus, 1707," 8vo. 6. "Platonis, Xenophontis, Plutarchi, Luciani, Symposia, 1711," 8vo. This last was published in Greek only, the rest in Greek and Latin, and all printed at Oxford. He printed also Elements of Architecture in Latin. He had a hand in Gregory's Greek Testament, printed at Oxford in 1703, solio; and some of his notes are printed in an edition of Josephus, by Havercamp.

ALDROVANDUS (ULYSSES), professor of philosophy and physic at Bologna, the place of his nativity, was a most curious inquirer into natural history, and travelled into the most distant countries on purpose to inform himself of their natural productions. Minerals, metals, plants, and animals, were the objects of his curious researches; but he applied himself chiefly to birds, and was at great expence in having figures of them drawn from the life. Aubert le Mire says, that he gave a certain painter, famous in that art, a yearly salary of two hundred crowns, for thirty years and upwards; and that he employed at his own expence Lorenzo Bennini and Cornelius Swintus, as well as the samous engraver Christopher Coriolanus. These expences ruined his fortune, and at length reduced him to the utmost necessity; and it is said that he died blind in an hospital at Bologna, at a great age, in 1605.

Mr. Bayle observes, that antiquity does not furnish us with an instance of a design so extensive and so laborious as that of Aldrovandus, with regard to natural history; that Pliny indeed has treated of more subjects, but only touches them lightly, whereas Aldrovandus has collected all he could meet with. His compilation, or what at least was compiled upon his plan, consists of several volumes in solio, some of which were printed after his death. He himself published his Ornithology, or History of Birds, in three solio volumes, in 1599; and his seven books Of Insects, which make another volume of the same size. The volume Of Serpents, three Of Quadrupeds, one Of Eishes, that Of exsanguineous Anivola.

mals, the History of Monsters, with the Supplement to that Of Animals, the treatise Of Metals, and the Dendrology or History of Trees, were published at several times after his death, by the care of different persons.

ALDULPH, king of Northumberland during the Saxon heptarchy, was inaugurated A. D. 796. Ethelred, during his reign, to fecure himself on the throne, banished several lords; among the rest Aldulph. But the party who were in opposition to the throne succeeding, Ethelred was affaffinated, and Ofwald elected in his In twenty-feven days he was driven out, and Aldulph placed Two years after his accession, a conspiracy was on the throne. formed against him, at the head of which was one Wada. king engaged Wada's army and routed them. In 801, Aldulph led an army against Kenulph, king of the Mercians, who had afforded shelter to his enemies; but through the interposition of the bishops and nobles on both fides, the monarchs were reconciled, and made a league of firm friendship. Notwithstanding two powerful factions then existed in Northumberland, Aldulph had the address to maintain himself on the throne. Yet many attempts were made by one of the parties, at the head of which was Alcmund fon of Alcred, who had formerly reigned in that kingdom. This prince beginning to grow formidable, Aldulph, who judged it necessary to facrifice him to his own fafety, procured him to be privately murdered. His death was looked on by fome as a martyrdom, and under that pretence some of the king's enemies took up arms. They were overcome and flain. But foon after, the party in opposition to the king became so powerful, that he was forced to fave himself by slight, and take refuge in the court of Charlemagne, where the English were always well received. Aldulph never after recovered his crown; for two years after, the kingdom of Northumberland submitted to the power of Egbert, king of Wessex.

ALEANDER (Jerome), archbishop of Brindis, and a cardinal, was born at a little village on the confines of Istria, the 13th of February, 1480. His father, Francis Aleander, a physician, educated him with great care, and sent him to Venice, where he made considerable proficiency in all branches of learning: he studied the mathematics, natural philosophy, and physic. He also applied with great affiduity to the Greek and Hebrew languages, in which he made so great a progress, with the affistance of an excellent memory, that he spoke and wrote them with sluency. Pope Alexander VI. being informed of his great abilities, intended to have made him secretary to his son, and had afterwards some thoughts of sending him his nuncio to Hungary: but Aleander, being taken ill, could not at that time leave Venice. In 1508, at the invitation of Lewis XII. he went to France, where he taught the belles

lettres in the university of Paris. He entered afterwards into the service of Everard de la Mark, bishop of Liege, who sent him to Rome to facilitate his promotion to a cardinal's hat. Leo X. found him a man of fuch capacity, that he was defirous to retain him in his fervice; to which the bishop of Liege consented. His holiness fent him nuncio to Germany, in 1519; and in 1520, though abfent, he was appointed librarian of the Vatican, upon the death of Acciaoli. He gained a confiderable character as nuncio, and made a great figure for his eloquence in the diet of Worms, where he harangued three hours against the doctrine of Luther: he could not, however, prevent Luther from being heard in that diet; and though he refused to dispute with him, he obtained an order that his books should be burnt, and his person proscribed. Upon his return to Rome, Clement VIII. made him archbishop of Brindis, and appointed him nuncio to France; and he was in this capacity with Francis I. when he belieged Pavia, where he fell into the hands of fome foldiers, who used him pretty roughly.

He was fent nuncio a second time into Germany, in 1531, where he found a great change in affairs: the people in the protestant cities, as he says, were no longer animated against the holy see as formerly; the reason of which was, that having hoped for greater liberty by shaking off the papal yoke, they now found by experience that that of the secular power, under which they were obliged to live, proved no less heavy. Aleander exerted his utmost endeavours, but swithout success, to hinder Charles V. from making a truce with the protestants in Germany. In 1536, he went to Rome, where he was created a cardinal by Paul III. and was intended to be president at the council of Irent; but his death, which happened

the 1st of February, 1542, prevented this.

ALEANDER (JEROME), a learned man of the seventeenth century, and of the same family with the preceding, was born in the principality of Friuli. When he went to Rome, he was employed as secretary under cardinal Octavio Bandini, and he discharged this office with great honour for almost twenty years. He began betimes to venture his reputation as an author; for no fooner had he received his degrees in law, than he published "A Commentary on the Institutions of Caius." He was one of the first members of the Academy of Humourists, and he wrote a learned treatise in Italian on the device of the fociety. He displayed his genius on many different subjects. He published a treatise on two antiques: he wrote also on the question of the suburbian churches; and he was the author of a piece against an anonymous writer on that subject in favour of the protestants. He printed also a volume of verses, which was followed with a vindication of the Adonis of the cavalier Marino, against the violent attacks of the cavalier Stiliani.

Urban VIII. had a great esteem for Aleander, and took all ima-

ginable pains to draw him from the service of cardinal Bandini, and to engage him with the Barberini; in which he at length succeeded, and Aleander became secretary to cardinal Francis Barberini. He accompanied him to Rome, when he went there in the character of legate à latere; and bore the satigues of this long journey with great alacrity, notwithstanding his délicate constitution and infirm state of health. He did not escape so well from good cheer; he had entered into an agreement with some of his intimate friends, that they should treat one another by turns every three days; and at one of these entertainments he indulged to an excess, which threw him into a disorder, of which he died.

ALEGAMBE (PHILIP), a Flemith Jesuit, was born at Bruffels the 22d of January, 1592, and trained in polite literature in his own country. He went afterwards to Spain, and entered into the fervice of the duke of Offuna, whom he attended to Sicily, when the duke went there as viceroy. Alegambe, being inclined to a religious life, took the habit of a Jesuit at Palermo, the 7th of September, 1613, where he went through his probation, and read his course of philosophy. He pursued his study of divinity at Rome, whence he was fent to Austria, to teach philosophy in the univerfity of Gratz. Having discharged the duties of this function to the fatisfaction of his superiors, he was chosen professor of school-divinity, and promoted in form to the doctorship in 1629. About this time the prince of Eggemberg, who was in high favour with the emperor Ferdinand II. having refolved that his fon should travel, and being defirous he should be attended by some learned and prudent Jesut, Alegambe was judged a proper person; and he accordingly travelled with him five years, vifiting Germany, France, Spain, Portugal, and Italy. In 1638, the young prince with whom he travelled, being appointed by the emperor Ferdinand III. ambassador of obedience to the pope, invited Alegambe to go with him, who accordingly accompanied him to Rome, in quality of his After he had discharged this office, the general of the Jesuits retained him as secretary of the Latin dispatches for Germany. Alegambe, having fpent four years in the discharge of this faborious office, was obliged to refign it, the continual application to writing having considerably weakened his sight. He was now appointed president of spiritual affairs in the professed house, and had the office also of hearing confessions in the church, in which capacity he acquitted himself with great honour. He died of the dropfy at Rome, the 6th of September, 1652. He wrote the following books: viz. 1. Bibliotheca scriptorum societatis Jesu, Antwerpiæ, 1643, in folio. 2. Vita P. Joannis Cardin, Lusitani, ex societate Jesu, Romæ 1649, in 12mo. 3. Heroes et victimæ charitatis societatis Jesu, Romæ 1558, in 4to. 4. Mortes illustres et gesta

gesta eorum de societate Jesu, qui in odium sidei ab hæreticis vel aliis occisi sunt, Romæ 1657, in solio.

ALEMBERT (JOHN LE ROND D'), an eminent French philofopher, was born at Paris in 1717. He derived the name of John
le Rond from that of the church near which, after his birth, he was
exposed as a foundling. His father, informed of this circumstance,
listened to the voice of nature and duty, took measures for the proper education of his child, and for his future substitute in a state
of ease and independence.

He received his first education in the college of the Four Nations, among the Jansenists, where he gave early marks of capacity and genius. In the first year of his philosophical studies, he composed a commentary on the epistle of St. Paul to the Romans. The Jansenists considered this production as an omen that portended to the party of Port-Royal a restoration to some part of their ancient splendor, and hoped to find one day in M. d'Alembert a second Pascal.

At his leaving the college, he found himself alone and unconnected in the world; and fought an afylum in the house of his nurse. He comforted himself with the hope, that his fortune, though not ample, would better the condition and subsistence of that family. which was the only one that he could confider as his own: here. therefore, he took up his residence, resolving to apply himself entirely to the fludy of geometry. And here he lived, during the fpace of forty years, with the greatest simplicity, discovering the augmentation of his means only by increasing displays of his beneficence, concealing his growing reputation and celebrity from these honest people, and making their plain and uncouth manners the fubject of good-natured pleasantry and philosophical observation. His good nurse perceived his ardent activity; heard him mentioned as the writer of many books; but never took it into her head that he was a great man, and rather beheld him with a kind of compassion. "You will never," faid she to him one day, " be any thing but a philosopher—and what is a philosopher?—a fool, who toils and plagues himself during his life, that people may talk of him when he is no more."

In the year 1741, he was admitted member of the academy of sciences; for which distinguished literary promotion, at such an early age, he had prepared the way by correcting the errors of a celebrated work, which was deemed classical in France in the line of geometry. He afterwards set himself to examine, with deep attention and assiduity, what must be the motion of a body which passes from one fluid to another more dense, in a direction not perpendicular to the surface separating the two sluids. Every one knows the phenomenon which happens in this case, and which amuses children under the denomination of ducks and drakes; but M. d'Alem-

bert was the first who explained it in a fatisfactory and philosophical

manner.

Two years after his election to a place in the academy, he published his Treatise on Dynamics. The new principle developed in this treatise consisted in establishing equality, at each instant, between the changes that the motion of a body has undergone, and the forces or powers which have been employed to produce them. So early as the year 1744, M. d'Alembert had applied this principle to the theory of the equilibrium, and the motion of sluids; and all the problems before solved by geometricians became in some measure it's corollaries. The discovery of this new principle was sollowed by that of a new calculus, the first trials of which were published in a Discourse on the general Theory of the Winds, to which the prize-medal was adjudged by the academy of Berlin in the year 1746, and which was a new and briliant addition to the same of M. d'Alembert.

In 1752, M. d'Alembert published a treatise on the Resistance of Fluids, to which he gave the modest title of an Essay; but which contains a multitude of original ideas and new observations. About the same time, he published, in the Memoirs of the Academy of Berlin, Researches concerning the Integral Calculus, which is greatly indebted to him for the rapid progress it has made in the present

century.

Some time after this, d'Alembert published his Philosophical, Historical, and Philosopical Miscellanies: these were followed by the Memoirs of Christina Queen of Sweden; in which M. d'Alembert shewed that he was acquainted with the natural rights of mankind, and was bold enough to affert them. His Essay on the Intercourse of Men of Letters with Persons high in Rank and Office, wounded the former to the quick, as it exposed to the eyes of the public the ignominy of those service chains, which they feared to shake off, or were proud to wear.

M. d'Alembert gave very elegant specimens of his literary abilities in his translations of some select pieces of Tacitus. But these occupations did not divert him from his mathematical studies: for about the same time he enriched the Encyclopedie with a multitude of excellent arcicles in that line, and composed his Researches on several important Points of the System of the World, in which he carried to an high degree of persection the solution of the problem of

the perturbations of the planets.

In 1759, he published his Elements of Philosophy; a work extolled as remarkable for it's precision and perspicuity; in which, however, are some tenets relative both to metaphysics and moral science, that are far from being admissible.

The referement that was kindled (and the disputes that followed it) by the article Geneva, inserted in the Encyclopedie, are well

known. M. d'Alembert did not leave this field of controverfy with flying colours. Voltaire was an auxiliary in the contest; but as, in point of candour and decency, he had no reputation to lose; and as he weakened the blows of his enemies, by throwing both them and the spectators into fits of laughter, the issue of the war gave him little uneasiness. It fell more heavily on d'Alembert; and exposed

him, even at home, to much contradiction and opposition.

It was on this occasion that the king of Prussia offered him an honourable asylum at his court, and the place of president of his academy; and was not offended at his resusal of these distinctions, but cultivated an intimate friendship with him during the rest of his life. He had resused, some time before this, a proposal made by the empress of Russia to intrust him with the education of the grand duke; a proposal accompanied with all the flattering offers that could tempt a man, ambitious of titles, or desirous of making an ample fortune: but the objects of his ambition were tranquillity and study.

In the year 1765, he published his Differtation on the Destruction of the Jesuits. This piece drew upon him a swarm of adversaries, who confirmed the merit and credit of his work by their manner of

attacking it.

Beside the works already mentioned, he published nine volumes of memoirs and treatises, under the title of Opuscules; in which he has solved a multitude of problems relative to astronomy, mathematics, and natural philosophy. He published also Elements of Music; and rendered, at length, the system of Rameau intelligible; but he did not think the mathematical theory of the sonorous body sufficient to account for the rules of that art.

In the year 1772, M. d'Alembert was chosen secretary to the French academy. He formed, soon after this preferment, the design of writing the lives of all the deceased academicians, from 1700 to 1772; and in the space of three years he executed this design, by composing 70 eulogies. He died on the 29th of October, 1783.

ALENIO (Julius), a Jesuit, was born in Brescia, in the republic of Venice. He travelled into the eastern countries, and arrived at Maca in 1610, where he taught mathematics. From thence he went to the empire of China, where he continued to propagate the Christian religion for thirty-six years. He was the first who planted the faith in the province of Xansi, and he built several churches in the province of, Fokien. He died in August, 1649. He lest several works in the Chinese language: 1. The Life of Jesus Christ, in eight volumes. 2. The Incarnation of Jesus Christ. 3. Of the Sacrifice of the Mass. 4. The Sacrament of Penitence. 5. The Original of the World. 6. Proof of the Existence of a Deity. 7. Dialogues. 8. The Dialogue of St. Bernard betwix the Soul and Body, in Chinese Verse. 9. A Treatise on the Sc.

ences of Europe. 10. Practical Geometry, in four books. 11. The Life of P. Matthew Ricci. 12. The Life of Dr. Michael Yam, a Chinese Convert. 13. The Theatre of the World, or Cosmography.

ALES (ALEXANDER), a celebrated divine of the confession of Augsbourg, was born at Edinburgh April 23, 1500. He soon made a confiderable progress in school-divinity, and entered the lifts very early against Luther, this being then the great controversy in fashion, and the grand field wherein all authors, young and old, used to display their abilities. Soon after he had a share in the dispute, which Patrick Hamilton maintained against the ecclesiastics, in favour of the new faith he had imbibed at Marpurgh: he endeavoured to bring him back to the catholic religion, but this he could not effect, and even began himself to doubt about his own religion, being much affected by the discourse of this gentleman, and more still by the constancy he shewed at the stake, where David Beton, archbishop of St. Andrew's, caused him to be burnt. doubts of Ales would perhaps have been carried no further, if he had been left unmolested to enjoy his canonry in the metropolitan church of St. Andrew's; but he was perfecuted with fo much violence, that he was obliged to retire into Germany, where he became at length a perfect convert to the protestant religion, and persevered therein till his death. In the different parties which were formed, he fometimes joined with those that were least orthodox; for, in 1560, he maintained the doctrine of George Major, concerning the necessity of good works. The change of religion, which happened in England after the marriage of Henry VIII. with Anna Boleyn, induced Ales to go to London, in 1535: he was highly esteemed by Cranmer, archbishop of Canterbury, Latimer, and Thomas Cromwel, who were at that time in high favour with the king. Upon the fall of these favourites, he was obliged to return to Germany, where the elector of Brandenburgh appointed him professor of divinity at Francfort upon the Oder, in 1540. Two years afterwards he had a dispute there upon the question, "Whether the magistrate can and ought to punish fornication?" and he maintained the affirmative, with Melancthon. He was greatly offended at their not deciding this dispute; and perhaps his discontent was the reason of his quitting Francfort in a hurry; and it is certain that the court of Brandenburgh complained of him, and wrote to the university of Wittemberg to have him punished. He retired to Leipsic; and while he was there, he refused a professor's chair, which Albert, duke of Pruffia, intended to erect at Koninsberg, and which was erected the year following. Soon after, he was chosen professor of divinity at Leipsic, and enjoyed it till his death, which happened on the 17th of March, 1565. He wrote the following books: 1. De necessitate et merito bonorum operum, disputatio proposita in celebri

lebri academia Lipsica ad 29 Nov. 1560. 2. Commentarii in evangelium Joannis, et in utramque epistolam ad Timotheum. 3. Expositio in Psalmos Davidis. 4. De justificatione, contra Osiandrum. 5. De sancta Trinitate, cum consutatione erroris Valentini. 6. Responsio ad triginta et duos articulos theologorum Lovaniensium.

ALEXANDER the GREAT, king of Macedon, was born at Pella the first year of the 106th Olympiad, the 398th from the building of Rome, and the 356th before the birth of Christ. His father Philip was descended from Hercules, and his mother Olympius from Achilles.

When Alexander was fifteen years of age, he was delivered to the tuition of Aristotle. He discovered very early a mighty spirit, and fymptoms of that vast and immoderate ambition, which was afterwards to make him the scourge of mankind, and the pest of the world. One day, when it was told him that Philip had gained a battle, instead of rejoicing he looked much chagrined; and faid, that " if his father went on at this rate, there would be nothing left for him to do." Upon Philip's shewing some little wonder, that Alexander did not engage in the Olympic games, "Give me," faid the youth, kings for my antagonists, and I will present myself at once." The taming and managing of the famous Bucephalus is always mentioned among the exploits of his early age. markable horse was brought from Thessaly, and purchased at a very great price; but upon trial he was found fo wild and vicious, that neither Philip nor any of his courtiers could mount or manage him. In short, he was upon the point of being sent back as an intractable and useless beast, when Alexander, expressing his grief, that so noble a creature should be rejected and set at nought, merely beeaufe nobody had the dexterity to marrage him, was at length permitted to try what he could do. Now Alexander had perceived, that the frolic fome spirit and wildness of Bucephalus proceeded folely from the fright which the animal had taken at his own shadow; whereupon, turning his head directly to the fun, and gently approaching him with address and skill, he threw himself at length upon him; and though Philip at first was extremely distressed and alarmed for his fon, yet when he faw him fafe, and perfectly mafter of his steed, he received him with tears of joy, saying, "O, my fon, thou must seek elsewhere a kingdom, for Macedonia cannot contain thee." One more inflance of this very high spirit shall When Philip had repudiated Olympias for infidelity to his bed, the young prince felt a most lively resentment on the occasion; yet, being invited by his father to the nuptials with his new wife, he did not refuse to go. In the midst of the entertainment, Attalus, a favourite of Philip, had the imprudence to say, that the Macedonians must implore the gods to grant the king a lawful successor. "What, you scoundre!! do you then take me for a bastard?" says VOL. I. Alexander;

Alexander; and threw a cup that instant at his head. Philip, intoxicated with wine, and believing his son to be the author of the quarrel, rushed violently towards him with his sword; but, slipping with his foot, sell prostrate upon the floor. Upon which, said Alexander insulting, "See, Macedonians, what a general you have for the conquest of Asia, who cannot take a single step without falling;" for Philip had just before been named for this expedition in a common assembly of the Greeks, and was preparing for it, when he

was murdered at a feast by Pausanias.

Alexander, now twenty years of age, fucceeded his father as king of Macedon: he was also chosen, in room of his father, generalisfimo, in the projected expedition against the Persians; but the Greeks, agreeably to their usual fickleness, deserted from him, taking the advantage of his absence in Thrace and Illyricum, where he began his military enterprifes. He hastened immediately to Greece, when the Athenians and other states returned to him at once; but, the Thebans standing out, he directed his arms against them, flew a prodigious number of them, and destroyed their city; sparing nothing but the descendants and the house of Pindar, out of respect to the memory of that poet. This happened in the second year of the 3d Olympiad. It was about this time that he went to consult the oracle at Delphi; when the priestess pretending that was not on some account lawful for her to enter the temple then .e. being impatient, hauled her along, and occasioned her to cry out, "Ah my fon, there is no refifting you:" upon which Alexander, feizing the words as ominous, replied, "I defire nothing farther: this oracle fuffices." It was also probably at this time that the remarkable interview paffed between our hero and Diogenes the cynic. Alexander had the curiofity to vifit this philosopher in his tub, and complimented him with asking, " if he could do any thing to serve him?" "Nothing" faid the brute, "but to stand from betwixt me and the sun." The attendants were expecting what resentment would be shewn to this favage behaviour; when Alexander surprized them by faying, "Politively, if I was not Alexander, I would be Diogenes."

Having settled the affairs of Greece, and lest Antipater as his viceroy in Macedonia, he passed the Hellespont, in the third year of his reign, with an army of no more than 30,000 soot, and 4,500 horse; and with these forces, he overturned the Persian empire. His first battle was at the Granicus, a river of Phrygia, in which the Persians were routed. His second was at Issue, a city of Cilicia, where he was also victorious in an eminent degree: for the camp of Darius, with his mother, wise, and children, fell into his hands; and the humane and generous treatment which he shewed them, is justly reckoned the noblest and most amiable passes.

fage of his life.

While he was in this country, he caught a violent fever by bathing when

when hot, in the cold waters of the river Cydnus; and this fever was made more violent from his impatience at being detained by it. The army was under the utmost consternation, and no physician durst undertake the cure. At length one Philip of Acarnan defired time to prepare a potion, which he was fure would cure him; and while this potion was preparing, Alexander received a letter from his most intimate confident Parmenio, informing him, that this Acarnan was a traitor, and employed by Darius, to poison him at the price of a thousand talents and his fifter in marriage. What a situation for a fick prince! The fame greatness of foul, however, which accompanied him upon all occasions, did not forfake him here. He did not feem to his physician under any apprehensions; but, after receiving the cup into his hands, delivered the letter to Acarnan, and with eyes fixed upon him drank it off. The medicine at first acted fo powerfully, as to deprive him of his fenses, and then without doubt all concluded him poisoned: however, he soon came round,

and was restored to his army safe and found.

Passing through Cilicia, he marched forwards to Phænicia, which all furrendered to him, except Tyre; and it cost him a siege of feven months to reduce this city. The vexation of Alexander, at being unfeafonably detained by this obstinacy of the Tyrians, occafioned a mighty deftruction and carnage; and the cruelty he exercifed here is quite inexcusable. After besieging and taking Gaza, he went to Jerusalem, where he was received by the high priest; and, making many prefents to the Jews, facrificed in their temple. He told Jadduas, for that was the priest's name, that he had seen in Macedonia a god, in appearance exactly refembling him, who had exhorted him to this expedition against the Persians, and given him the firmest affurance of success. Afterwards, entering Ægypt, he went to the oracle of Jupiter Ammon, and upon his return built the city of Alexandria. It was now that he took it into his head to assume divinity, and to pretend himself the son of the said Jupiter Ammon, for which his mother Olympias would fometimes rally him not unpleasantly: "Pray," she would say, "cease to be called the fon of Jupiter; you will certainly embroil me in quarrels with Juno." Policy, however, was at the bottom of this: it was impossible that any such belief should be really rooted in his breast; but he found by experience that this opinion inclined the barbarous nations to submit to him; and therefore he was content to pass for a god, and to admit (as he did) of divine adoration. His object now was to overtake and attack Darius in another

His object now was to overtake and attack Darius in another battle; and this battle was fought at Arbela, when victory, granting every thing to Alexander, put an end to the Persian empire. Darius had offered his daughter in marriage, and part of his dominions to Alexander, and Parmenio advised him to accept the terms: "I would," fays he, "if I was Alexander;" "and so would I," replied the conqueror, "if I was Parmenio." The same Parme-

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nio, counselling the prince to take the advantage of the night in attacking Darius, " No," said Alexander, " I would not steal a Darius owed his escape from Arbela to the swiftness of victory. his horse; and while he was collecting forces to renew the war, was infidiously flain by Bessus, governor of the Bactrians. ander wept at the fate of Darius; and afterwards procuring Beffus to be given up to him, punished the inhuman according to his de-From Arbela Alexander pursued his conquests eastward; and every thing fell into his hands, even to the Indies. Here he had some trouble with king Porus, whom however he subdued and took. Porus was a man of spirit, and his spirit was not destroyed even by his defeat; for, when Alexander asked him, "how he would be treated," he answered very intrepidly, "like a king:" which, it is faid, so pleased the conqueror, that he ordered the greatest attention to be paid him, and afterwards restored him to his kingdom. Having ranged over all the East, and made even the Indies provinces of his empire, he returned to Babylon, where he died in the 33d year of his age.

The character of this hero is fo familiar to every body, that it is almost needless labour to draw it. All the world knows, that it was equally composed of very great virtues and very great vices. He had no mediocrity in any thing but his stature: in his other properties, whether good or bad, he was all extremes. His ambition rose even to madness. His father was not at all mistaken in supposing the bounds of Macedon too small for his son: for how could Macedon bound the ambition of a man, who reckoned the whole world too small a dominion? He wept at hearing the philosopher Anaxarchus say, that there was an infinite number of worlds: his tears were owing to his despair of conquering them all, since he had not yet been able

to conquer one.

Alexander's excesses with regard to wine were notorious, and beyond all imagination; and he committed, when drunk, a thousand extravagances. It was owing to wine that he killed Clytus, who saved his life, and burnt Persepolis, one of the most beautiful cities of the East: he did this last indeed at the instigation of the courtezan Thais; but this circumstance made it only the more heinous. In short, to sum up the character of this prince, we cannot be of opinion, that his good qualities did in any wise compensate for his bad ones. Heroes make a noise: their actions glare, and strike the senses forcibly; while the infinite destruction and misery they occasion lies more in the shade, and out of fight. One good legislator is worth all the heroes that ever did or will exist.

ALEXANDER (NECKHAM), an eminent English writer in the twelfth and thirteenth centuries, was born at St. Alban's in Hertfordshire. After having finished his studies in his native country, he went abroad to the universities of France and Italy, where he applied

plied with great affiduity. He refided chiefly at Paris, which was at that time the most celebrated university of Europe, where he greatly distinguished himself for his genius and learning, being confidered as an excellent philosopher, a profound divine, and a good rhetorician and poet, for the age wherein he lived. In the year 1180, he read lectures at Paris with great applause. About the year 1186 he returned to England; and the year following, at his defire, Guarinus abbot of St. Alban's intrusted him with the care of the schools belonging to that abbey. He was afterwards made canon of Chichester, whence he soon after removed to Exeter, and there became a canon regular of the order of St. Augustin. In 1215, he was made abbot of Exeter, and died in 1227. He wrote feveral works, which were never published; but they are to be found in manuscript in the libraries of England and other countries. They are as follow: 1. Commentaria supra quatuor evangelia. 2. Expositio super Ecclesiasten. 3. Expositio super Cantica. 4 Laudes divinæ sapientiæ.

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer of great learning, who flourished towards the end of the fifteenth and beginning of the fixteenth century. He followed the profession of the law. first at Naples, afterwards at Rome; but he devoted all the time he could spare to the study of polite literature, and at length entirely left the bar, that he might lead a more eafy and agreeable life with The particulars of his life are to be gathered from his work entitled "Genialium dierum:" we are there informed that he lodged at Rome in a house that was haunted; and he relates many furprizing particulars about the ghost. He says also, that when he was very young, he went to the lectures of Philelphus, who explained at Rome the "Tusculan Questions" of Cicero; he was there also when Nicholas Perot and Domitius Calderinus read their public lectures on Martial. Some fay that he acted as prothonotary of the kingdom of Naples, and that he discharged this office with great honour; but this is not mentioned in his work. The particular time when he died is not known, but he was buried in the monastery of the Olivets.

ALEXANDER (NOEL), an indefatigable writer of the 17th century, was born at Roan in Normandy, 1639. After finishing his studies at Roan, he entered into the order of Dominican friars, and was prosessed there in 1655. Soon after he went to Paris, to go through a course of philosophy and divinity in the great convent, where he distinguished himself so, that he was appointed to teach philosophy there, which he did for twelve years. This however did not so much engage his attention as to make him neglect preaching, which is the chief business of the order he professed. His sermons were elegant and solid: but as he had not that ease and sluency of speech requisite in a preacher, he soon for sook the pulpit; and his superiors being of opinion

opinion that he should apply himself wholly to the study of the scriptures and ecclefialtical hiltory, he followed their advice, and was created a doctor of the Sorbonne, in 1675. Mr. Colbert shewed him many marks of his efteem; and being determined to omit nothing to perfect the education of his fon, afterwards archbishop of Roan, he formed an affembly of the most learned persons, whose conferences upon ecclefiaftical history might be of advantage to him. Father Alexander was invited to this affembly, where he exerted himself with so much genius and ability, that he gained the particular friendship of young Colbert, who shewed him the utmost regard as long as he lived. These conferences gave rise to Alexander's design of writing an ecclesiastical history; for, being desired to reduce what was material in these conferences to writing, he did it with fo much accuracy, that the learned men who composed this affembly, advised him to undertake a complete body of churchhistory. This he executed with green affiduity, collecting and digesting the materials himself, and writing even the tables with his own hand. His first work is that wherein he endeavours to prove, against M. de Launoi, that St. Thomas Aquinas is the real author of the Sum, ascribed to him; it was printed in Paris 1675, in 8vo. The year following he published the first volume of a large work in Latin, upon the principal points of ecclefiaftical hiftory; this contains twenty-fix volumes in 8vo. The first volume treats of the history of the first ages of the church, and relates the perfecutions which it suffered, the succession of popes, the heresies which arose, the councils which condemned them, the writers in favour of Christianity, and the kings and emperors who reigned during the first century: to this are subjoined differtations upon such points, as have been the occasion of dispute in history, chronology, criticism, or doctrine. The history of the second century, with fome differtations, was published in two volumes, in the year 1677. The third century came out in 1678; in this he treats largely of public penance, and examines into the origin and progress of the famous dispute between Pope Stephen and St. Coprian, concerning the rebaptizing of those who had been baptized by heretics; and he has added three differtations, wherein he has collected what relates to the life, manners, errors, and defenders of St. Cyprian. The history of the fourth century is so very extensive, that Alexander has found matter for three volumes, and forty-five differtations; they were printed at Paris in 1679. In the three following years he published his history of the fifth, fixth, feventh, eighth, ninth, and tenth centuries; and that of the eleventh and twelfth centuries in 1683; in these volumes are several differtations against Mr. Daille, and in some of them he treats of the disputes between the princes and popes in such a manner, that a decree from Rome was iffued out against his writings in 1684. However he published the same year the history of the thirteenth and fourteenth centuries,

in which he continued to defend the rights of kings against the pretensions of that court. He at last completed his work in 1686, by publishing four volumes, which contained the history of the fifteenth and fixteenth centuries. In 1689, he published a work, in the fame method, upon the Old Testament, in fix volumes 8vo. In 1678, he published three differtations, the first concerning the fuperiority of bishops over presbyters, against Blondel; the second concerning the celibacy of the clergy, and reconciling the history of Paphnutius with the canon of the council of Nice; and the third on the Vulgate version of the Scripture. The same year he printed a differtation on facramental confession against Mr. Daille, in 8vo. In 1682, he wrote an apology for his differtation upon the Vulgate translation, against Claudius Frassen. He published likewise about this time, or some time before, three differtations in defence of St. Thomas Aquinas; the first against Henschenius and Papebroch. to shew that the office of the holy facrament was written by him; the fecond was in form of a dialogue between a Dominican and a Franciscan, to confute the common opinion that Alexander of Hales was St. Thomas Aquinas's mafter, and that the latter borrowed his " Secunda Secundæ" from the former: the third is a panegyric upon Aquinas, In 1693, he published his " Theologia dogmatica," in five books, or "Politive and moral Divinity, according to the order of the catechism of the Council of Trent." This Latin work, confilling of ten octavo volumes, was printed at Paris and at Venice in 1698; in 1701 he added another volume; and they were all printed together at Paris, in two volumes folio, in 1703, with a collection of Latin letters, which had been printed separately. 1703, he hublished "A commentary upon the four Gospels," in folio; and in 1710, he published another at Roan upon St. Paul's and the feven canonical epiftles. He wrote also a commentary upon the prophets Isaiah, Jeremiah, and Baruch. In 1706, he was made a provincial for the province of Paris. Towards the latter part of his life, he was afflicted with the loss of his fight; a most inexpressible misfortune to one whose whole pleasure was in study, yet he bore it with great patience and refignation. He died merely of a decay of nature, 1724, in the 86th year of his age. Besides the works already mentioned, he also wrote the following, viz. 1, Statuta facultatis artium Thomisticæ collegio Parisiensi fratrum prædicatorum instituta, Paris. 1683. 2. Institutio concionatorum tripartita. 3. Abrégé de la foy et de la moral de l'églife tirée de l'Ecriture fainte, Paris, 1676. 4. Eclaircissement des pretendues difficultés proposées a mons. l'archeveque de Rouen: 5. A Letter to a Doctor of Sorbonne, upon the Dispute concerning probability, and the Errors of a Thesis in Divinity maintained by the Jesuits. Mons, 1697. 6. A fecond letter upon the fame subject, 1697. 7. An apology for the Dominican missionaries in China. Cologne, 8. Documenta controversiarum missionariorum. Treatife on the Conformity between the Chinese Ceremonies and the Greek

Greek and Roman Idolatry. He wrote likewise seven letters to the Jesuits Le Comte and Dez, upon the same subject.

ALEXANDER (WILLIAM), an eminent statesman and poet of Scotland, was born in 1580, and lived in the reigns of king James I. and king Charles I. After having received a liberal education, he travelled with the duke of Argyle as his tutor or companion. Upon his return from foreign parts, he went to Scotland, and betook himfelf for some time to a rural retirement, where he finished his "Aurora," a poetical complaint on the unfuccessful address he had made to his mistres; for before he went abroad, when he was but fifteen years of age, some beauty had smitten him so deeply, that neither amusement of travelling, nor the fight of so many fair foreigners, as he calls the river Loire to witness he had there met with, could remove his affection. Upon his return, he renewed his courtship, and wrote above an hundred love-sonnets, till matrimony disposing of his mistress to another person, he also married, as a remedy for his paffion. The lady who proved fo cruel to him was, it feems, married to an old man; for Alexander tells us that she had marched her morning to one in the evening of his age: that he himself would now change the myrtle tree for the laurel, and the bird of Venus for that of Juno: that the torch of Hymen had burnt out the darts of Cupid; and that he had thus spent the spring of his age, which his fummer must redeem. He now removed to the court of king James VI. where he applied himself to the more solid and useful species of poetry: he endeavoured to form himself upon the plan of the ancient Greek and Roman tragedies, and accordingly we find a tragedy of his published upon the story of Darius, at Edinburgh, in 1603. The year following it was reprinted at London, with some verses prefixed in praise of the author, by T. Murray and Walter Quin: at the end of this edition are also added two poems of his, one congratulating his majesty upon his entry into England, the other upon the inundation of Doven, where the king used to recreate himfelf with the diversion of hawking. The same year his "Aurora" was printed in London, dedicated to Agnes Douglas, countels of Argyle; and his " Parænesis," to prince Henry. In this last piece he gives many excellent instructions, and shews that the happiness of a prince depends on chusing truly worthy, difinterested and publicspirited counsellors: his dramatic performances, entitled "The Monarchic Tragedies," were published in 1607, containing, besides Darius already mentioned, Crcefus, the Alexandræan, and Julius Cæfar: they are dedicated to king James, in a poem of thirteen stanzas; and his majesty is said to have been pleased with them, and to have called him his philosophical poet. John Davies of Hereford, in his book of Epigrams, published in 1611, has one to our author, in praise of his tragedies; in this he fays, that Alexander the Great had not gained more glory with his fword, than this Alexander had acquired

acquired by his pen. Michael Drayton speaks of him too with great affection and esteem. Not long after Alexander is said to have wrote a supplement to complete the third part of sir Philip Sidney's Arcadia. In 1613, he wrote a poem called, "Doom's Day, or the great Day of Judgment;" it is divided into twelve hours, as the author calls them, or books. This same year he was sworn in one of the gentlemen-ushers of the presence to prince Charles; and the king appointed him master of the requests, and conferred upon him the honour of knighthood; fo that he now appeared more in the character of a statesman than a poet. He projected the settlement of a colony at Nova Scotia, to be carried on at the expence of himself, and of fuch adventurers as would be engaged in the undertaking. His majesty gave him a grant of that country in 1621, and did intend to have created an order of baronets, for encouraging and supporting fo grand a work, but died before this was put in execution. His fon Charles I. was so fond of the scheme, that soon after his accession to the throne, he appointed fir William Alexander lieutenant of Nova Scotia, and founded the order of knights baronet in Scotland, who were to contribute their aid to the faid plantation and fettlement, upon the confideration of each having a liberal portion of land allotted him there. The number of these baronets were not to exceed one hundred and fifty, and they were to be endowed with ample privileges and pre-eminence to all knights called Equites Aurati; but none of them were to be created baronets, either of Scotland or Nova Scotia, till they had fulfilled the conditions defigned by his majesty, and till the same were confirmed to the king by his lieute-The patents were ratified in parliament; but after fir William fold Nova Scotia to the French, they were made shorter, and granted in general terms, with all the privileges of former baronets; and it is now an honourable title in Scotland, conferred at This scheme the king's pleasure, without limitation of numbers. and enterprize of fir William Alexander's was inveighed against by many persons: fir Thomas Urquhart, his own countryman, has particularly cenfured him upon this account. The king, however, Itill continued his favour to fir William, and in 1626, appointed him fecretary of State for Scotland; created him a peer of that kingdom in 1630, by the title of viscount Stirling; and in less than three years after made him earl of Stirling, by his letters patent, bearing date the 14th of June, 1633. He died on the 12th of February, 1640.

ALEXANDER (Severus, Emperor of Rome, succeeded Heliogabalus about A. D. 222, when but 16 years of age. His mother's name was Mammæa, and by her advice he in a great measure regulated his conduct. He applied himself to the reformation of abuses, the state having been greatly disordered by the vicious conduct of his predecessor; he was a most strict lover of justice, an Vol. I.

encourager of learning and learned men, and favourable to the Christians. He made a successful expedition against the Persians; but endeavouring to reform his troops, which had grown very licentious under the late bad government, they murdered him at the instigation of Maximinus in the 29th year of his age, together with his mother, A. D. 235.

ALEXANDER, Bishop of Lincoln, in the reign of Henry I. and Stephen, was a Norman by birth, and nephew of the famous Roger, bishop of Salisbury, who first made him archdeacon of Salisbury, and afterwards, by his interest with the king, raised him to the mitre. Alexander was confecrated at Canterbury, July 22, 1123. Having received his education under his uncle the bishop of Salisbury, and been accustomed to a splendid way of living, he affected show and state more than was suitable to his character, or consistent with his fortunes. This failing excepted, he was a man of worth and honour, and every way qualified for his station. The year after his confecration, his cathedral church at Lincoln having been accidentally burnt down, he rebuilt it, and fecured it against the like accident for the future by a stone roof. This prelate increased the number of prebends in his church, and augmented it's revenues with feveral manors and estates. In imitation of the barons and some of the bishops, particularly his uncle the bishop of Salisbury, he built three castles; one at Banbury, another at Sleaford, and a third at Newark. He likewise founded two monasteries; one at Haverholm, for regular canons and nuns together, the other at Tame, for white-friars. He went twice to Rome in the years 1142 and 1144. The first time, he came back in quality of the pope's legate, for the calling a fynod, in which he published several wholesome and necessary canons. In August 1147, he took a third journey to the pope, who was then in France; where he fell fick through the excessive heat of the weather, and returning with great difficulty to England, he died in the 24th year of his prelacy.

ALEXIS, a native of Piedmont. There is a book of "Secrets," which for a long time has gone under his name; it was printed at Basil 1536, in 8vo, and translated from Italian into Latin by Wecher: it has also been translated into French, and printed several times with additions. There is a preface to the piece, wherein Alexis informs us, that he was born of a noble family; that he had from his most early years applied himself to study; that he had learned the Greek, the Latin, the Hebrew, the Chaldean, the Arabian, and several other languages; that having an extreme curiosity to be acquainted with the secrets of nature, he had collected as much as he could during his travels for sifty-seven years; that he piqued himself upon not communicating his fecrets to any persion: but that when he was eighty-two years of age, having seen a

poor

poor man who had died of a fickness which might have been cured had he communicated his secret to the surgeon who took care of him, he was touched with such a remorse of conscience, that he lived almost like a hermit: and it was in this solitude that he ranged his secrets in such an order, as to make them sit to be published.

ALEYN (CHARLES), an English poet, who lived in the reign of Charles I. He received his education at Sidney college in Cambridge; and going to London, became affiftant to Thomas Farnaby the famous grammarian, at his great school in Goldsmith's-rents, in the parish of St. Giles's, Cripple-gate. In 1631, he published two poems on the famous victories of Cresci and Poictiers, obtained by the English in France, under king Edward III. and his martial fon the Black Prince; they are written in stanzas of fix lines. Leaving Mr. Farnaby, he went into the family of Edward Sherburne, efq. to be tutor to his fon; who fucceeded his father as clerk of the ordnance, and was also commissary-general of the artillery to king Charles I. at the battle of Edgehill. The next piece which our author produced, was a poem in honour of king Henry VII. and that important battle which gained him the crown of England: it was published in 1638, under the title of " The Historie of that wife and fortunate prince Henrie, of that name the feventh, king of England; with that famed battle fought between the faid king Henry and Richard III. named Crook-back, upon Redmore near Bofworth." There are feveral poetical eulogiums prefixed to this piece, amongst which is one by Edward Sherburne, his pupil. Besides these three poems, there are in print some little copies of commendatory verses ascribed to him, and prefixed to the works of other writers, particularly before the earliest editions of Beaumont and Fletcher's plays. In 1639, he published the History of Eurialus and Lucretia: this was a translation: the story is to be found among the Latin epiftles of Æneas Sylvius. He died the year

ALFRED the GREAT. See ÆLFRED.

ALGAROTI (COUNT), a celebrated Italian, was born at Padua. Led by curiofity, as well as a defire of improvement, he travelled early into foreign countries; and was very young when he arrived in France in 1736. Here he composed his "Newtonian Philosophy for the Ladies," as Fontenelle had done his Cartesian Astronomy, in the work entitled, "The Plurality of Worlds." He fell under the notice of the king of Prussia, who gave him marks of the esteem he had for him. He died at Pisa the 23d of May, 1764, and ordered his own mausoleum, with this inscription to be fixed upon it: "Hic jacet Algarotus, sed non omnis." He is allowed to have been a very great connoisseur in painting, sculpture,

and architecture. He contributed much to the reformation of the Italian opera.

ALI BEY, a man who has acted a most distinguished part against the Ottoman empire in this century, was born in Natolia in 1728, and received at his birth the name of Joseph. His father was a Greek prieft, of a diffinguished family, who educated him with great care, defigning him to fucceed him: but, at thirteen years of age, Joseph being hunting in a neighbouring forest, robbers fell on his company, and carried him off to Grand Cairo: here he was fold to Ibrahim, a lieutenant of the janisaries, who had him circumcifed, clothed him in the dress of the Mamalukes, and called him Ali: he gave him mafters in the Turkish and Arabic languages, and in horsemanship; and, by kind treatment, made him by degrees fatisfied with his new station. In a course of years, he succeeded in these languages, shewed wonderful dexterity in the use of his arms, and became so dear to his master, that he raised him rapidly in his household, and created him a cachef, or governor, at the age of twenty-two.

In this station, he manifested his equity and good administration of justice, improved the discipline of the Mamalukes, and laid the foundation of his future greatness. Here he gained the favour of the pacha Rahiph, who, discovering his merit, became his protector. He remained several years in this station, until his patron Ibrahim was elected emir al hagi, or prince of the caravan, who took him with him to escort the pilgrims: in their march they were attacked by the Arabs; Ali fell upon them at the head of the Mamalukes, repulsed the enemy, and killed a great number on the spot. On his return, several tribes being collected, were determined to avenge their defeat: the young cachef gave them battle, and obtained a fignal victory. Ibrahim did justice to the services of his lieutenant in full council, and proposed to create him a fangiak. Ibrahim the Circassian opposed it with all his might; but the emir al hagi prevailed; Ali was nominated by the divan: the pacha confirmed this choice, cloathed him with a caftan, and gave him the firmaun

of Bey.

Become now one of the members of the republic, he never forgot his obligations to his patron. In 1758, the emir al hagi was murdered by the party of Ibrahim the Circassian. From this moment, Ali meditated vengeance: he concealed his refentment, and employed all the refources of his mind to arrive at the post of scheik elbalad, the first dignity of the republic. In 1763, he attained that post; and soon after revenged the blood of his patron, by facrificing Ibrahim the Circassian with his own hand. This action raifed him up numerous enemies: the fangiaks, attached to the party of the Circaffian, conspired against him; he was on the point of being murdered, but faved himself by flight, and repaired to Jerusalem. Having gained the esteem of the governor of that city, he thought himself in safety; but his enemies fearing him even in exile, wrote to the Porte to demand his death; and orders were immediately sent to the governor to strike off his head. Fortunately, Rahiph, his old friend, was one of the divan, and gave him notice to sly from Jerusalem: Ali therefore anticipated the arrival of the capigi bachi, and took refuge with scheik Daker, prince of St.

John of Acre.

This respectable old man received him with open arms: he was not long in discovering the merit of his new guest, and from that moment loaded him with careffes; he exhorted him to bear adverfity with courage, flattered his hopes, foothed his forrows, and made him tafte of pleafures even in his difgrace. All Bey might have paffed his days happily with scheik Daker; but ambition would not permit him to remain inactive; he carried on a fecret correfbondence with some of the fangiaks attached to his interest. The prince of Acre, on his part, wrote to his friends at Grand Cairo, and urged them to haften the recal of the scheik elbalad. While this was going on, Rahiph, now grand vizier, procured him to be invited to return to Grand Cairo, and resume his dignity: he set off immediately, and was received with the acclamations of the On all fides the ftorm was gathering around him: all those who were offended at the murder of Ibrahim the Circassian were constantly laying snares for him; they only waited a favourable opportunity; the death of Rahiph, which happened in 1763, furnished them with it; they threw off the mask, and declared openly against him. He escaped into Arabia Felix, visited the coasts of the Red Sea, and once more took refuge with the scheik of Acre, who received him with the same tenderness. Whilst he was there. the fangiaks of the party of the Circassian persecuted those who were devoted to the interests of Ali. This imprudence opened the eyes of the majority; they perceived that they were the dupes of a few ambitious men; and, to strengthen their party, they recalled the scheik elbalad, and promised to support him with all their power; he fet off immediately. On his return to Grand Cairo, in 1766, Ali held a council; he represented to them that moderation had only excited the friends of Ibrahim to revenge; that nothing but flight would have faved him from their plots; and that, to secure the common sifety, these turbulent spirits must be sacri-The whole affembly applauded this refolution; and, the next day, they took off the heads of four of them. This execution infured the tranquillity of Ali; he faw himself at the head of the government; and, in the space of fix years, raised fixteen of his Mamalukes to the dignity of beys, and one of them to that of aga of the janifaries.

Supreme chief of the republic, he adopted every measure to render his power durable: not content with increasing his Mamalukes

to fix thousand, he took into pay fix thousand Mograbi; he caused his troops to observe the most rigid discipline, and, by continual exercife, made them good foldiers. He attached the young men of his houshold to him, by the paternal attention he paid to their education, and above all by bestowing favours and rewards on those who were the most worthy. His party became so powerful, that fuch of his colleagues as were not his friends dreaded his power, nor dared to thwart his projects. Believing his authority established on a folid basis, he turned his attention to the welfare of his people: the Arabs, dispersed over the desarts, and on the frontiers of Egypt, committed ravages not to be suppressed by a sluctuating government: he declared war, and fent against them bodies of cavalry, which beat them every where, and drove them back into the depth of their folitudes. Egypt began to respire, and agriculture, encouraged, flourished once more in that rich country. Having rendered the chief of each village responsible for the crimes of the inhabitants, he punished them until the authors of the offence were delivered into the hands of justice. In this manner, the principal citizens looked after the public fafety; and, for the first time fince the commencement of the Turkish empire, the traveller and merchant could pass through the whole extent of the kingdom without the apprehension of an infult.

In 1768, the Russians declared war against the Porte; the schiek sent twelve thousand men to serve in the Turkish army. Even this circumstance of duty was made use of to his disadvantage; and it was represented at Constantinople, that these troops were designed to serve in the Russian army: the calumny was credited, and a capigi, with sour attendants, sent to take off his head. Ali had intelligence by his friends, and dispatched a consident, with twelve Mamalukes, who seized the capigi and his attendants, took from them their order, and put them to death. The whole will shew us by how precarious a tenure life is held in the Ottoman empire. The scheik, possessed of this order, assembled the chiefs, and laid before them the despotism of the Ottoman court. This had the desired effect; sixteen of the Beys exclaimed, that war ought to be declared against the Grand Signior. The Turkish pacha was ordered to quit Egypt; and the scheik secured the assistance of the prince of

Acre.

Ali levied two armies; of one he gave the command to his brother Abou Dahab, to attack Arabia Felix, and the interior provinces; the other, to Ismael, to attack the maritime towns; he also equipped a good fleet for the Red Sea. Mean time, he remained at home, attentive to the internal police of the kingdom. He reformed the custom-house, granted immunities to the European merchants, encouraged commerce, protected the caravans, and the inland merchants. He was not long before he reaped the fruits of

his

his wife administration; Egypt was relieved, the public fafety esta-

blished, and agriculture encourged.

In August, 1772, Ali took Jassa and Rama. These successes inspired him with the hope of returning to Cairo. The chiefs of the janisaries in that capital also invited him to do so. Therefore collecting the garrisons of the conquered towns, he began his march with 2250 Mamalukes, 3400 Mograbi, and 650 horse.

Abou Dahab met him with 12,000 men, and was defeated. Abou, by instilling into the minds of the Mahomedans, that Ali designed to abolish their religion, and introduce Christianity, procured an army of 20,000 men. The janisaries, however, resused to

join him.

Ali was unprepared for this event, he abandoned himself to defpair, and fell dangerously ill. His friends advised him to retire to St. John of Acre, but he declared he would sooner perish than re-

treat an inch.

On the 13th of April, 1773, the armies met. Both parties charged with fury, and notwithstanding the inferiority of Ali's troops, they had at first the advantage; but the Mograbi, corrupted by the promises of Abou Dahab, deserted, and the fortune of the day was changed. Most of Ali's friends fell round him; the survivors pressed him to retire, but he replied, that his hour was come. The Mamalukes bravely perished with their arms in their hands. Ali slew two soldiers who attempted to seize him; and the lieutenant of Abou Dahab advancing, Ali, though wounded with two balls, shot him with a pistol. He fought like a lion; but being beat down by the back stroke of a sabre, was seized and carried to the tent of the conqueror, where he died of his wounds eight days after, at the age of 45.

ALLAM (Andrew), a writer of the seventeenth century, son of Andrew Allam, a person of mean rank, and born at Garsingdon, near Oxford, in April, 1653, and had his education in grammar, at a private school at Denton, near his native place. He was entered a bachelor of St. Edmund's hall, in Easter term, 1671. After he had taken his degree in arts, he became a tutor, moderator, lecturer in the chapel, and at length, vice-principal of the house. In 1680, about Whitsuntide, he entered into holy orders. He died of the small-pox the 17th of June, 1685.

His works now extant are, 1. A learned Preface and Epistle to the Reader, prefixed to the Epistle Congratulatory of Lysimachus Nicanor, &c. to the Covenanters of Scotland. Oxon, 1684. 2. An Epistle, containing an Account of Dr. Cosens's Life, prefixed to the Doctor's book entitled, "Ecclesiæ Anglicanæ Politica." Oxon. 1684. 3. A Preliminary Epistle, with a Review and Correction of the book entitled, "Some plain Discourses on the Lord's Supper," written by Dr. George Griffith, bishop of St. Asaph. Oxon, 1684.

4. Additions

4. Additions and Corrections to a book entitled, "Angliæ Notitia, or the present State of England." 5. Additions to Helvicus's Historical and Chronological Theatre. 6. The Life of Isocrates, printed in the English edition of Plutarch. He likewise assisted Mr. Wood in compiling his Athenæ Oxonienses; and laid the foundation of a work entitled "Notitiæ Ecclesæ Anglicanæ." But death prevented his completing it.

ALLATIUS (LEO), keeper of the Vatican library, and a celebrated writer of the seventeenth century, was born in the Isle of Scio, 1537. At nine years of age he was removed from his native country to Calabria; fome time after fent to Rome, and admitted into the Greek college, where he applied himself to the study of polite learning, philosophy, and divinity. From thence he went to Naples, and was chosen great vicar to Bernard Justiniani, bishop of Anglona. From Naples he returned to his own country, but went foon from thence to Rome, where he studied physic under Julius Cæsar Lagalla, and took a degree in that profession. He afterwards made the belles lettres his object, and taught in the Greek college at Rome. Pope Gregory XV. fent him to Germany in 1622, in order to get the elector Palatine's library removed to Rome; but by the death of Gregory, he lost the reward he might have expected for his trouble in that affair. He lived some time after with cardinal Bichi, and then with cardinal Francis Barberini; and was at last, by pope Alexander VII. appointed keeper of the Vatican library. Allatius was of great service to the gentlemen of Port Royal in the controverfy they had with Mr. Claude, touching the belief of the Greeks in regard to the Eucharist: Mr. Claude often calls bim Mr. Arnaud's great author, and has given him but an indifferent character. No Latin ever shewed himself more incensed against the Greek schismatics then Allatius, or more devoted to the fee of Rome. He never engaged in matrimony, nor was he ever in orders; and pope Alexander having asked him one day, why he did not enter into orders? "Because," answered he, "I would be free to marry," " But if so," replied the pope, " why don't you marry?" " Because I would be at liberty," answered Allatius, " to take orders." If we chuse to believe John Patricius, Allatius had a very extraordinary pen, with which, and no other, he wrote Greek for forty years; and we need not be furprized, that when he loft it, he was fo grieved, that he could scarce forbear crying. He published several manuscripts, several translations of Greek authors, and feveral pieces of his own composing. In his compofitions he is thought to flew more erudition than judgment: he used also to make frequent digressions from one subject to another. Mr. de Sallo has cenfured him upon this account. Allatius died at Rome in 1669, aged 82. He wrote feveral Greek poems, one upon the birth of Lewis XIV, in which he introduces Greece ipeaking.

speaking. He also published the following books: 1. Catena SS. Patrum in Jeremiam. 2. Eustathius Antiochenus in hexameron, et de engastrimytho. 3. Monumentum Adulitanum Ptolomai III. 4. Confutatio fabulæ de Joana papissa. 5. Libanii orationes. 6. Apes Urbanæ. 7. De Psellis. 8. De Georgiis. 9. De Simeonibus. 10. Procli Diadochi paraphrasis in Ptolemæi lib. iv. 11. Socratis, Antisthenis, &c. epistolæ. 12. Sallustii philosophi opusculum, de diis et mundo. 13. De patria Homeri. 14. Philo Byzantin. de septem orbis spectaculis. 15. Excerpta varia Græcorum sophistarum et rhetorum. 16. De libris ecclesiast. Gæcorum. 17. De mensura temporum antiquorum. 18. De Ecclesiæ occidentalis atque orientalis perpetua consensione. 19. Orthodoxæ Græciæ scriptorum, 2 vol. 20. Symmiction. 21. Vindiciæ fynodi Ephesinæ. 22. Nili opera. 23. Appendix ad opera S. Anselmi. 24. Concordia nationum christianarum Asiæ, Africæ, et Europæ, in fide catholica. 25. De octava fynodo Photii. 26. De interstitiis Græcorum ad ordines. 27. De templis Græcorum.

ALLEGRI (ANTONIO). Sez CORREGIO.

ALLEIN (RICHARD) the fon of a clergyman of the same name. rector of Ditchet, Somersetshire, for fifty years: his son Richard was born at that place in 1611: the first part of his education under his father, fitted him for the university in 1627. That year he entered a commoner of St. Alban's hall, in Oxford, where he took the degree of bachelor of arts. Thence he removed to New Inn, where he took his mafter's degree, and entering into holy orders, became an affiftant to his father. The old gentleman being inclined to puritanism, the son fell into the same opinions, and being a man of great zeal and learning, he was foon confidered as a man fit to be followed. In March, 1641, he fucceeded to the living of Batcomb, in Dorfetshire, the duty of which he performed with much industry and fidelity; and being a zealous covenanter, had some diffurbances with the king's forces in those parts. He was, however, a great enemy to that enthuliaftic spirit which prevailed in this country, on the ruin of the episcopal church. On the Restoration Mr. Allein shewed a disposition to yield obedience to the government, but could not come up to the terms of conformity, which occasioned his being ejected from his living, after he had held it upwards of twenty years. His writings, which were mostly small tracts on religious subjects, were much esteemed and often printed. Although a non-conformist, he was not tinctured either with spleen to the church, or disloyalty to his prince; on the contrary he lived in a fair correspondence with the clergy of his neighbourhood, and the gentry paid him great respect, although of opposite sentiments.

Vol. I. U ALLEIN

ALLEIN (JOSEPH), was the fon of Mr. Tobias Allein, and born at the Devizes, in Wiltshire, 1623. He discovered an extraordinary tincture of religion, even in his childhood; at eleven years of age he was much addicted to private prayer; and on the death of his brother Edward, who was a worthy minister of the gospel, he intreated his father that he might be educated for that profession. In four years he acquired a competent knowledge of Greek and Latin, and was declared by his mafter fit for the university. He was, however, kept some time longer at home, where he was instructed in logic, and at fixteen was fent to Lincoln college, Oxford. In 1651 he was removed to Corpus Christi college, a Wiltshire scholarship being there vacant. While at college he was remarkably affiduous in his fludies, grave in his temper, but chearfully ready to affift others. In July, 1653, he was admitted bachelor of arts, and became a tutor. In this arduous employment he behaved himself with equal skill and diligence; several of his pupils became very eminent non-conforming ministers, and not a few attained to good preferment in the established church. In 1655, he became affiftant in the ministry to Mr. G. Newton, of Taunton, in Somersetshire, where he married the same year. He was deprived in 1662, for non-conformity. He preached, however, privately. His zeal and industry in this course, brought him at length into trouble; so that on the 26th day of May, 1663, he was committed to Ivelchester goal, and was with seven ministers, and fifty quakers, confined in one room, where they suffered great hardthips: however, they still continued to preach till the assizes. These were held before Mr. Justice Forster, and at them, he was indited for preaching on the 17th of May preceding; of which inditement he was found guilty, and fentenced to pay a hundred marks, and to remain in prison till his fine was paid. He continued in prifon a year, which broke his constitution. However, when he was at liberty, he applied himself to his ministry as earnestly as ever, which brought him a grievous fickness. After some time he went to Dorchester, where he grew better; but applying himself again to preaching, catechifing, and other duties, his diffemper returned with fuch violence, that he lost the use of his limbs. His death was then daily expected; but by degrees he grew fomewhat better, and at length went to Bath, where his health altered so much, that his friends were in hopes he would have held out feveral years; but growing fuddenly worfe again, he finished his life there, in the month of November, 1668, being somewhat above 35 years old. He was a man of great learning, and greater charity; zealous in his own way of worthipping God, but not in the least bitter towards any Christians who worshipped in another manner.

ALLEN (JOHN), archbishop of Dublin, in the reign of Henry VIII. was educated in the university of Oxford; from whence removing to Cambridge, he took the degree of bachelor of laws. Dr. Wareham,

Wareham, archbishop of Canterbury, sent him to the pope, about certain matters relating to the church. He continued at Rome nine years, and was created doctor of laws, either there or in some other university of Italy. After his return he was appointed chaplain to Cardinal Wolfey, and was committary and judge of his court as legate a latere; in the exercise of which office he was sufpected of great dishonesty, and even perjury. He affished the cardinal in visiting, and afterwards suppressing, forty of the smaller monasteries, for the erection of his colleges at Oxford and Ipswich. The cardinal procured him the living of Dalby, in Leicestershire, although it belonged to the mafters and brethren of Burton-Lazars. He was incorporated doctor of laws in the university of Oxford; and on the 13th of March, 1528, was confecrated archbishop of Dublin, in the room of Hugh Inge, deceased. About the same time he was made chancellor of Ireland. He wrote some few pieces relating to the church. His death, in July, 1534, was very tragical. For being taken in a time of rebellion by the eldest fon of the earl of Kildare, he was most cruelly murdered, being brained like an ox, in the 58th year of his age.

ALLEN (THOMAS), a famous mathematician, born at Uttoxcter, in Staffordthire, 1542, was admitted scholar of Trinity college, Oxford, in 1561; and, in 1567, took his degree of master of arts. In 1570, he quitted his college and fellowship, and retired to Gloucester hall, where he studied very closely, and became famous for his knowledge in antiquity, philosophy, and mathematics. Having received an invitation from Henry earl of Northumberland, a great friend and patron of the mathematicians, he spent some time at the earl's house, where he became acquainted with those celebrated mathematicians, Thomas Harriot, John Dee, Walter Warner, and Nathaniel Torporley. Robert earl of Leicester had a particular esteem for Mr. Allen, and would have conferred a bishopric upon him, but his love of solitude and retirement made him decline the offer. His great skill in the mathematics made the ignorant and vulgar look upon him as a magician or conjurer: the author of a book, entitled "Leicester's Commonwealth," has accordingly accused him with using the art of figuring, to bring about the earl of Leicester's schemes, and endeavouring, by the black art, to bring about a match betwixt him and Queen Elizabeth. But waving the absurdity of the charge, it is certain the earl placed such confidence in Allen, that nothing material in the state was transacted without his knowledge; and the earl had constant information, by letter from Allen, of what passed in the university. Allen was very curious and indefatigable in collecting scattered manuscripts relating to history, antiquity, astronomy, philosophy, and mathematics: which collections have been quoted by feveral learned authors, &c. and mentioned to have been in the Bibliotheca Alleniana. He published in Latin the second and third books of Pto-lemy, "Concerning the Judgment of the stars," or, as it is commonly called, of the quadripartite construction, with an exposition. He wrote also notes on many of Lilly's books, and some on John Bale's work "De scriptoribus Maj. Britanniæ." Having lived to a great age, he died at Glocester hall in 1632.

ALLESTRY, or ALLESTREE (RICHARD), an eminent English divine, born in March 1619, at Uppington, near the Wreken, in Shropshire. He was at first educated at a free-school in that neighbourhood, and afterwards removed to one at Coventry, taught by Philemon Holland. In 1636, he was fent to Oxford, and entered commoner in Christ-church, under the tuition of Mr. Richard Bufby, afterwards mafter of Westminster school. Six months after his settlement in the university, Dr. Fall, dean of Christ-church, having observed the parts and industry of young Allestry, made him a student of that college, where he applied himself to his books with great affiduity and fuccefs. When he had taken the degree of bachelor of arts, he was chosen moderator in philosophy, in which office he continued till the disturbances of the kingdom interrupted the studies and repose of the university. In 1641, Mr. Allestry, amongst other of the Oxford students, took arms for the king, under fir John Biron, and continued therein till that gentleman withdrew from Oxford, when he returned to his studies. Soon after, a party of the parliament forces having entered Oxford and plundered the colleges, Mr. Allestry narrowly escaped being severely handled by them. In October following, he took arms again, and was at the battle fought betwixt the king and the parliament's forces under the command of the earl of Essex, upon Keinton field in Warwickshire; after which, understanding that the king defigned immediately to march to Oxford, and take up his residence at the deanery of Christ-church, he hastened thither to make preparations for his majesty's reception, but in his way was taken prisoner by a party of horse from Boughton-house, which was garrisoned by Lord Say for the parliament: his confinement, however, was but short, for the garrison furrendered to the king. And now Mr. Allestry settled again to his studies, and the spring following took his degree of mafter of arts. The fame year he was in extreme danger of his life by a pestilential distemper, which raged in the garrison at Oxford. As soon as he recovered, he entered again into his majesty's service, and carried a musquet in a regiment formed out of the Oxford scholars. Nor did he in the mean time reglect his studies, " but frequently (as the author of the preface to Dr. Allestry's Sermons expresses it held the musquet in one hand and the book in the other, and made the watchfulness of a soldier the lucubrations of a student." In this service he continued till the end of the war: then went into holy orders, and was chosen

cenfor of his college. He had a confiderable share in that test of loyalty, which the university of Oxford gave in their decree and judgment against the solemn league and covenant. In 1648, the parliament lent visitors to Oxford, to demand the submission of that body to their authority: those who refused to comply were immediately profcribed; which was done by writing their names on a paper, and affixing it on the door of St. Mary's church, fignifying that fuch persons were, by the authority of the visitors, banished the university, and required to depart the precincts thereof within three days, upon pain of being taken for spies of war, and proceeded against as fuch. Mr. Allestry, amongst many others, was accordingly expelled the university. He now retired into Shropshire, and was entertained as chaplain to the honourable Francis Newport, esq. and upon the death of Richard, Lord Newport, that gentleman's father, in France, whither he had fled to avoid the violence of the prevailing party, was fent over to France, to take care of that nobleman's effects. Having dispatched this affair with success, he returned to his employment, in which he continued till the defeat of king Charles II. at Worcester. At this time the royalists wanting an intelligent and faithful person to fend over to his majesty, Mr. Allestry was solicited to undertake the journey, which he accordingly did; and having attended the king at Roan, and received his dispatches, returned to England. In 1659, he went over again to his majesty in Flanders; but upon his return was seized at Dover by a party of foldiers; he had the address, however, to secure his letters, by conveying them to a faithful hand. The foldiers guarded him to London, where he was examined by a committee of the council of fafety, and fent prisoner to Lambeth-house, where he contracted a dangerous fickness. After fix or eight weeks confinement, he was fet at liberty: and this enlargement was perhaps owing to the prospect of an approaching revolution; for some of the heads of the republican party, feeing a tendency towards his majesty's restoration, were willing by kindnesses to recommend themselves to the royal party, in case things should take that turn.

Soon after the restoration, Mr. Allestry was made a canon of Christ-church: at the same time he undertook one of the lecture-ships of the city of Oxford, but never received any part of the salary, for he ordered it to be distributed amongst the poor. In October 1660, he took the degree of doctor of divinity, and was appointed one of the king's chaplains in ordinary, and soon after regius professor of divinity. In 1665, he was made provost of Eton college. In 1679, sinding his health and sight much impaired, he resigned his protessorship of divinity to Dr. Jane. And now the decay of his constitution terminating in a dropsy, he removed to London, to have the advice of physicians; but medicines proving inessectual, he died

in January 1680, and was buried in Eton chapel.

There are extant forty fermons of Dr. Allestry's, whereof the greatest

greatest part were preached before the king, upon solemn occasions. Mr. Wood likewise mentions a small tract written by him, entitled, "The Privileges of the University of Oxford in point of visitation."

ALLESTRY (JACOB), an English poet of the last century. He was the son of James Allestry, a bookseller of London, who was ruined by the great fire in 1666. Jacob was educated at Westminster school, and entered at Christ-church, Oxford, in the act-term 1671, at the age of 18, and was elected student in 1672. He took the degree in arts; was music-reader in 1679, and terræ filius in 1681; both which offices he executed with great applause, being esteemed a good philologist and poet. He had a chief hand in the verses and pastorals spoken in the theatre at Oxford, May 21, 1681, by Mr. William Savile, second son of the marquis of Halisax, and George Cholmondeley, second son of Robert viscount Kells (both of Christ-church) before James, duke of York, his duches, and the lady Anne; which verses and pastorals were afterwards printed in the "Examen Poeticum." He died October 15, 1686.

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excellent capacity, a chearful temper, a tenacious memory, a fweet elocution, and in his person of a stately port and aspect; all which advantages might well induce a young man to take the theatrical profession. By several authorities we find he must have been on the stage some time before 1592; for at this time he was in high savour with the town, and greatly applauded by the best judges, particu-

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It may appear furprizing, how one of Mr. Alleyn's profession should be enabled to erect such an edifice as Dulwich college, and liberally endow it for the maintenance of fo many perfons. But it must be observed that he had some paternal fortune, which, though fmall, might lay a foundation for his future affluence; and, it is to be prefumed that the profits he received from acting, to one of his provident and managing disposition, and one who by his excellence in playing drew after him fuch crowds of spectators, must have confiderably improved his fortune; besides, he was not only an actor, but mafter of a playhouse, built at his own expence, by which he is faid to have amaffed confiderable wealth. He was also keeper of the king's wild beafts, or mafter of the royal bear-garden, which was frequented by valt crowds of spectators; and the profits arifing from these sports are said to have amounted to five hundred pounds per annum. He was thrice married; and the portions of his two first wives, they leaving him no iffue to inherit, might probably contribute to this benefaction. Such kind of donations have been frequently thought to proceed more from vanity and offentation than real piety; but this of Mr. Alleyn has been afcribed to a very fingular cause, for the devil has been said to be the first promoter of it. Mr. Aubrey mentions a tradition, "that Mr. Alleyn playing a demon with fix others, in one of Shakespear's plays, was, in the midst of the play, surprized by an apparition of the devil; which fo worked on his fancy, that he made a vow, which he performed by building Dulwich college." He began the foundation of this college, under the direction of Inigo Jones, in 1614; and the buildings; gardens, &c. were finished in 1617, in which he is faid to have expended about 10,000l. After the college was built, he met with some difficulty in obtaining a charter for settling his lands in mortmain; for he proposed to endow it with 8000!. per annum, for the maintenance of one mafter, one warden, and four fellows, three whereof were to be clergymen, and the fourth a skilful organist; also fix poor men, and as many women, besides twelve poor boys, to be educated till the age of fourteen or fixteen, and then put out to some trade or calling. The obstruction he met with, arose from the lord chancellor Bacon, who wished king James to fettle part of those lands for the support of two academical lectures; and he wrote a letter to the marquis of Buckingham, dated August 18, 1618, intreating him to use his interest with his majesty for that purpose. Mr. Alleyn's solicitation was however at last complied

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plied with, and he obtained the royal licence, giving him full power to lay his foundation, by his majesty's letters patent, bearing date the 21st of June, 1619; by virtue whereof he did, in the chapel of the faid new hospital at Dulwich, called "The College of God's Gift," on the 13th of September following, publicly read and published a quadripartite writing in parchment, whereby he created and established the said college; he then subscribed it with his name, and fixed his feal to feveral parts thereof, in presence of feveral honourable persons, and ordered copies of the writings to four different parishes. He was himself the first master of his college, so that to make use of the words of Mr. Haywood, one of his contemporaries, " He was fo mingled with humility and charity, that he became his own pensioner, humbly submitting himself to that proportion of diet and cloaths which he had be-Rowed on others." We have no reason to think he ever repented of this distribution of his substance, but on the contrary, that he was entirely fatisfied, as appears from the following memorial in his own writing, found amongst his papers: "May 26, 1620, my wife and I acknowledged the fine at the common pleas bar, of all our lands to the college: bleffed be God that he has given us life to do it." His wife died in the year 1623; and about two years afterwards he married Constance Kinchtoe, who survived him, and received remarkable proofs of his affection, if at least we may judge of it by his will, wherein he left her confiderably. He died Nov. 25, 1626, in the 61st year of his age, and was buried in the chapel of his new college. ->NEDGER

ALLIX (PETER), an eminent protestant divine, born in France, at Alençon, 1641, where he received a liberal education. He became minister of the reformed church at Rouen, where he published many learned and curious pieces. His great reputation induced the reformed to call him from Rouen to Charenton, which was the principal church they had in France; the village lies about a league from Paris, at the confluence of the rivers Seine and Marne, and to this place the most considerable persons in France, of the protestant religion, constantly resorted. Here he preached many excellent fermons in defence of the protestant religion, which were afterwards printed in Holland. Upon the revocation of the edict of Nantes, he found himfelf obliged to quit France: he had prepared a most pathetic discourse, which he intended to have delivered as a farewel to his congregation, which however he was obliged to omit; but the fermon was afterwards printed. In 1685, by the advice of his friends, he retired into England, where he met with a most favourable reception, on account of his extensive learning, and fingular knowledge in ecclefiaftical history. Upon his arrival here, he applied very closely to the study of the English language, which he attained to a great degree of perfection, as appeared by a

ALMEIDA

book he published in defence of the Christian religion, dedicated to king James II. acknowledging his obligations to that prince, and his kind behaviour to the distressed refugees in general. He was soon complimented with the degree of doctor in divinity, and in 1690 had the treasurership of the church of Salisbury given him. He wrote in English several treatises relating to eccles aftical history, which proved very useful to the protestant cause; and in a short time became as samous in England as he had been in France, for his ingenious and solid defences of the reformed religion. He died at London, Feb. 21, 1717, in the seventy-sixth year of his age:

He was the author of "Reflections upon the books of Holy Scripture, to establish the Truth of the Christian Religion," published at London, 1688, in two vols. 8vo. This was dedicated to King James. He also published, in 1690, "Some Remarks upon the Ecclesiastical History of the antient Churches of Piedmont." 4to.

ALMARUS, ELMARUS, ELMERUS, or ÆLMERUS, was abbot of the monastery of St. Austin in Canterbury, at the time when Ælfegus, or as he is commonly called Alphage, the archbishop, was barbarously murdered by the Danes, in the year 1011. In the year 1022, Almerus became bishop of Sherburn, in Dorsetshire, which bishopric was afterwards transferred to Salisbury. Elmerus, it seems, did not incline either to leave his abbey or to become a bishop: however, he was prevailed upon at last to take upon him that dignity, and when he had so done, he discharged it with great constancy and vigour, till fuch time as it pleased God to render him quite blind. Upon this he refigned his bishopric, much more readily than he had accepted it, and returning back again to his abbey, lived there in a cell in the infirmary, in great innocency and devotion, to his last There is one thing very remarkable related of him, and it is this: One day as the boy who attended him was bringing him his dinner, a kite came fuddenly down, and carried away the victuals in it's talons. The boy amazed at fo odd and unexpected an accident, first told Almerus, and then went back to the kitchen for more Almerus resolved within himself not to eat flesh, unless the kite brought back the flesh it had taken, supposing that this was a fign of it's being unlawful. The boy, who knew nothing of this, was furprised a second time; for, before he got to the kitchen-door, the kite stooping again, dropped the victuals into his platter; he returning, reported the thing to Almerus, who giving thanks to God, fat down to his dinner without scruple. When he came to die, he directed that he should be buried, not as a bishop, but as a monk, which was accordingly done. He was interred in the church of the monastery, before the altar of St. John, and his memory held in great veneration.

OL. I.

ALMEIDA (FRANCIS), a Portugueze, and the first governor of India, to which place he was dispatched in 1505, by king Emanuel, with the high character of viceroy. His sleet had a bad passage out, and almost continual storms off the Cape of Good Hope, without being able to make it. At last they reached Quiloa. The king of that place having given some cause to suspect his conduct, Almeida resolved to besiege the city. When it was high water, he landed five hundred men, on which the natives sled. The Portugueze entered and plundered it. The plunder was however deposited in one house, and shared among the soldiers; Almeida taking as his own share, only one arrow. Almeida then began to build a fort, and offering the people the protection of the Portugueze, they accepted it; and received a king from them, who promised to be obedient to King Emanuel.

From hence they failed to Mombassa, and immediately attacked and took that place. The city was plundered, but most of the va-

luable effects had been carried way.

On the arrival of Cugna with a reinforcement from Portugal, and on receiving intelligence of several Arabian ships richly laden being in the port of Panama (about 50 miles off) escorted by a fleet of ships of war of Calicut, he resolved to attack them in the harbour. He sailed for that purpose with twelve ships of war. On his passage he was informed that the ships were not yet assoc, but lay in the docks, under cover of a rampart, and a strong garrison of 4000 men. Almeida had only 700, and with these he resolved to attack the enemy. He attempted to land, and burn the ships; and after a violent conslict succeeded. A strong proof of the superiority of the Portugueze at this time in war, for the enemy fought with desperate courage, and many among them had taken an oath to conquer or die. These devotees had all their heads shaven, and were destroyed to a man. Almeida having made good his landing, advanced to the city, and set it on sire.

While he commanded in India, Albuquerque was making conquests for his country to the northward; but as he did not act under Almeida's instructions, the latter was offended, and even wrote to some of the enemy's chiefs, that Albuquerque acted without his orders. However, the exploits of the latter drew the attention of the court of Portugal, and he was appointed to superfede Almeida in his viceroyship. When the order for the viceroy's return was brought, he was employed in fitting out a fleet to revenge the death of his son. This surnished him with an excuse for not delivering up his government; and he sailed on an expedition to Dabul, landed there, defeated the enemy, and made a most dreadful slaughter, not sparing

even the infants. This victory procured a peace.

Mean while a fet of men, who had their own advantage in view, inflamed the animolity between Almeida and Albuquerque; and the former not only still refused to deliver up his government, but or-

dered Albuquerque to be confined; but Coutigna, another commander, arriving from Portugal, reconciled them to each other, and Almeida to the furrender of his government. The viceroy immediately embarked, and foon after failed for Portugal. Unfortunately stopping at a place not far from the Cape of Good Hope, a slight quarrel arose between the Portugueze and natives, and in an action with them, Almeida received a wound in his throat with a javelin, and died immediately. Thus expired this brave and renowned commander by his own imprudence.

ALMEIDA (LAWRENCE), fon of the former, and who, had he been bleffed with longer life, would probably have equalled him in His first exploit was against Caulan, in India, whither he was dispatched by his father to destroy all the ships in that harbour; he executed his orders with fo much expedition, that he came in fight of the town before they were apprized of his arrival, and destroyed twenty-seven ships. Soon after he was sent on a cruize against the Maldive islands, to intercept all Arabian ships. The strength of the currents in those seas, drove him as far south as Cape Comorin, and the island of Ceylon, and he put into a port in the The king hearing of his arrival, and having before heard of the fame of the Portugueze in those parts, treated him with great respect, and entered into a treaty, by which he agreed to pay a yearly tribute to the king of Portugal, on condition of receiving protection and defence. The tribute was to be 250,000 pounds weight of cinnamon; and the first year's payment was immediately put on On his return, he was ordered to the Anchidive islands: when being informed of a large fleet fitting out at Calicut, Lawrence immediately failed to that place, engaged it, and after a fierce conflict, gave them a total defeat. He then returned to Cananor, where he was received by the king of that place, who was a friend of the Portugueze, with great honour; he afterwards continued with his father, until he failed on the fatal expedition in which he lost his life. He was dispatched with eight ships to annoy the Arabians, and at first was successful. He put into the port of Chaul, a large and opulent city, adjoining to the kingdom of Cam-Here he received advice that the fultan of Egypt had fitted out a confiderable force, manned with his bravelt foldiers. It confifted of five large ships, and fix galleys, to which the king of Cambaya joined thirty floops of war. When they appeared off Chaul. the Portugueze concluded they were hips of Albuquerque, and made no preparation to engage; the Egyptian admiral entered the river, but his allies remained out at fea.

The next day Lawrence Almeida weighed anchor and attacked the admiral's ship. In this action Almeida was wounded. His officers, finding they were becalmed, and could not come to close quarters with the enemy, advised him to return. This he declined,

X 2

and

and foon received another desperate wound in the face with a dart. The action continued at a distance, Almeida not being able to get near his enemy. Other captains were more fortunate, they boarded and took two ships. The next day, the fleet from sea came in and joined the enemy. The Portugueze held a council, and were almost unanimously of opinion, that they ought to put to sea in the night; this they endeavoured to effect; but the enemy purfued and came up with the admiral's ship, which was in the rear, and furrounded her. An unfortunate that rendering it impossible to steer The Portugueze captains had a strong desire her, fhe ran aground. to affift their admiral, but the violence of the tide prevented them. However they fent a boat to bring Almeida away, but he refused to quit his fellow foldiers in this distress; hoping also that he should be able to defend himself until the tide returned. The enemy did not dare to board his vessel, but continued a fierce cannonade at a distance, which was returned with spirit. Almeida at last received another wound in his thigh, which quite disabled him; but being placed in a chair which was lashed to the mast, he still continued to animate his men, until a shot in the breast killed him. The Portugueze on board this unfortunate ship were now reduced to twenty. who still continued to defend themselves; but the enemy attempting to board her, succeeded. Much to their honour, they treated the few brave furvivors with great humanity.

ALMELOVEEN (THEODORUS JANSONIUS AB), a learned man, whose name ought to be preserved for the services he hath done to good letters, was professor of the Greek language, of history, and of physic, at Harderwick in Holland. He hath written notes upon some of the ancient authors, and among the rest hath given an edition of Celsus. He was the author of several other works, the chief of which are, 1. De vitis Stephanorum. 2. Onomasticon rerum inventarum. 3. Amœnitates. 4. Fasti Consulares, &c. He died at Amsterdam in the year 1742.

ALMS (James), was born at Gosport, in the county of Southampton. In the 14th year of his age he acted as aid de camp to Capt. Watson, of the Dragon, in the engagement of Matthews and Lestock, and received from his commander many marks of approbation. From the Dragon he went to the Namur, of seventy-four guns, which ship bore a part in the memorable capture of the French squadron, and their East India convoy, by Lord Anson, May 3, 1747. In October following, in the same ship, he accompanied Admiral Boscawen to the East Indies. This ship, with three others, was wrecked on the Coromandel coast, in April 1749; but our young hero, reserved by Providence for more brilliant services, was one out of twenty-three saved from the crew of the Namur. Immediately after this disaster, he was promoted to be

lieutenant of the Syren, in which ship he came home. In 1754 he failed again for the East Indies, as commander of the Hardwicke Indiaman, in which he was present at the attack of the Geriah, under Sir Charles Watson. But war breaking out between France and Great Britain, in 1758, he accompanied Mr. Ives, who published the history of the voyage over land, to offer his service in the line of his profession. November 20, 1759, he was first lieutenant of the Mars, in the victory obtained by Sir E. Hawke over Conflans. In June 1761, he was promoted to the rank of master and commander. In February 1762, he failed, as acting captain of the Alarm frigate, to the West Indies, and was at the taking of Martinico. Shortly after this, he took an armed floop of 18 guns, and another of 12 guns. June 3, on his passage with the British sleet, destined for Havannah, by the superior failing of the Alarm, he came up with, and, after an hour's engagement, took two Spanish thips of war, one of 22 guns, nine pounders, and 180 men, the other of 18 guns, and 80 men. In this action feveral balls paffed through his hat, and he was wounded in the knee: 14 men were killed in the Alarm, and 26 wounded.—During the arduous fervice at the reduction of the Havannah, Capt. Alms was entrusted, by the commander in chief, on many important occasions; but it remains one of those unaccountable neglects in the fortune of many deferving officers. that he was not appointed a post-captain till 1765; from which time, till September 1780, Capt. Alms enjoyed, with his family at Chichester, every pleasure from domestic attachment, till he was appointed to the Monmouth, of 64 guns, in which ship he failed under Commodore Johnstone for the East Indies. The spirited manner in which he fought the Monmouth, in Port Praya Bay, was an introduction to what Monf. Suffrein afterwards experienced from him in the obstinate engagements between the two fleets in India. The ships which were destined for Madras proceeded, under his command, to join Sir Edward Hughes; and, after braving uncommon hardthips from the unfavourable feafon, it was accomplished on the 15th of February. The active and resolute spirit of the French admiral is yet recent in the mind of every one. The most conspicuous share which Capt. Alms had in any action was on the memorable 12th of April. He was this day second to Sir Edward Hughes. Suffrein bore down with an intention, it was thought, to board the British admiral. Capt. Alms, perceiving this, luffed up the Monmouth, raked his enemy, and frustrated his manœuvre. Capt. Alms had now to fustain a terrible fire from Suffrein and his two feconds, which continued until the Monmouth's main and mizen masts fell overboard. Suffrein, whose ship had sustained prodigious damage, perceiving the fituation of his antagonist, took French leave, while the shattered Monmouth continued her fire as long as her shot could reach him. On the smoke clearing away as the firing ceased, Capt. Alms found himself far to windward, set his fore-fail,

fore-fail, which was all he had, and boldly fired at the French line as he passed to join the British fleet. In this dreadful conflict with the enemy, the Monmouth's colours, being twice shot away, were nailed to the stump of the mizen-mast, never to be struck. Seven guns were difmounted, 45 men killed, and 102 wounded. The captain himfelf had two wounds in his face from splinters, two musket balls went through his hat, his hair was on fire, his coat torn between the shoulders, and one of the skirts shot away. The wheel was twice cleared; and only two, with himself, remained on the quar-Happy was it for the country that fuch an hero had to ter-deck. oppose the daring and intrepid courage of Suffrein, a naval officer superior to any that France ever produced. But while we contemplate with wonder this heroic action, and while the page of history shall record it to posterity, as never surpassed in naval warfare, the finer feelings of the heart will throb to find, that, amidst these wellearned laurels, this worthy officer had a fon, a lieutenant, an honour to the profession of arms, brave, accomplished, all that friends or country could wish, and in the bloom of youth, killed on board the Superb. Capt. Alms died at Chichester, June 8, 1791, in his 64th vear.

ALPHERY (MIKEPHER), was born in Russia, and of the Imperial line. When that country was torn to pieces by intestine quarrels, in the latter end of the fixteenth century, and the royal house particularly was fo feverely perfecuted by impostors, this gentleman and his two brothers were fent over to England, and recommended to the care of Mr. Joseph Bidell, a Russia merchant. When they were of age fit for the university, Mr. Bidell sent them all three to Oxford, where the small-pox unhappily prevailing, two of them died of it. This furviving brother entered into holy orders, and, in the year 1618, had the rectory of Wooley, in Huntingdonthire, a living of no very confiderable value, being rated at under ten pounds in the king's books. Here he did his duty with great chearfulness and alacrity, and notwithstanding he was twice invited back to his native country, by some who would have ventured their utmost to have fet him on the throne of his ancestors; yet he chose rather to remain with his flock, and to serve God in the humble station of a Yet, in 1643, he underwent the feverest trials from parish priest. the rage of the fanafics, who, not fatisfied with depriving him of his living, infulted him in the most barbarous manner. Afterwards, Mr. Alphery left Huntingdonshire, and came and resided at Hammersmith, till the Restoration put him in possession of his living again. He returned on this occasion to Huntingdonshire, where he did not stay long, for being upwards of eighty, and withal very infirm, he could not perform the duties of hls function. Having, therefore, settled a curate, he retired to his eldest son's house, at Hammersmith, where shortly after he died, full of years and of honour.

honour. Although no regular or circumstantial account is to be found in history of Mr. Alphery, yet the singularity of a Russian prince being a country minister in England, we conceive to be a sufficient apology for introducing him among the number of eminent and extraordinary characters.

ALPHONSUS. See CASTILE.

ALPINI (PROSPERO), a famous physician and botanist, born the 23d of November, 1553, at Marostica, in the republic of Venice. In his early years he was inclined to the profession of arms and accordingly ferved in the Milanefe; but being at length perfuaded by his father, who was a phylician, to apply himself to learning, he went to Padua, where in a little time he was chofen deputy to the rector, and fyndic to the fludents, which offices he difcharged with great prudence and address. This, however, did not hinder him from pursuing his study of physic, for he was admitted doctor thereof in 1578. Nor did he remain long without practice, for he was foon after invited to Campo San Pietro, a little town in the territories of Padua. But such a situation was too confined for one of his extensive views; he was desirous of gaining a knowledge of exotic plants, and thought the best way to succeed in his inquiries, was, after Galen's example, to vifit the countries where they grow. He foon had an opportunity of gratifying his curiolity; for George Emo, or Hemi, being appointed conful for the republic of Venice in Egypt, chose him for his physician. They left Venice the 12th of September, 1580; and, after a tedious and dangerous voyage, arrrived at Grand Cairo the beginning of July the year following. Alpini continued three years in this country, where he omitted no opportunity of improving his knowledge in botany. He travelled along the banks of the river Nile, and went as far as Alexandria, and other parts of Egypt, confulting every person who could give any account of what he was desirous to know. None of Alpini's contemporaries understood properly the doctrine of the generation of plants; but he fettled the matter beyond dispute: he affires us, " that the female date-trees, or palms, do not conceive or bear fruit, unless some one mixes the branches of the male and female together; or, as is generally done, instead of mixing the branches, to take the dust found in the male sheath, or the male flowers, and sprinkle them over the females." Upon Alpini's return to Venice, in 1586, Andrea Doria, prince of Melfi, appointed him his physician; and he distinguished himself so much in this capacity, that he was esteemed the first physician of his age. The republic of Venice began to be uneasy, that a subject of their's, of so much merit as Alpini, should continue at Genoa, when he might be of very great service and honour to their state: they therefore recalled him in 1593, to fill the professorship of botany at Padua, and he had a falary

falary of two hundred florins, which was afterwards raifed to feven hundred and fifty. He discharged this office with great reputation; but his health became very precarious, having been much broke by the voyages he had made. He died the 5th of February, 1617, in

the fixty-fourth year of his age.

Alpini lest the following works: 1. De medicina Ægyptiorum, libri iv. 2. De plantis Ægypti liber. Venice, 1592, quarto. 3. De balsamo dialogus. Venice, 1592, in quarto. 4. De præsagienda vita et morte ægrotantium libri vii. Venice, 1691, quarto. 5. De medicina methodica libri tredecim. Padua, 1611, folio; Leyden, 1719, quarto. 6. De raphontico disputatio in gymnasio Patavino habita. Padua, 1612, and 1629, quarto. 7. De plantis exoticis libri duo. Venice, 1699, in quarto. Alpini lest several other works, which have never been printed, particularly, 8. De medicina Ægyptiorum liber quintus. 9. De naturali rerum in Ægypto observatarum historia libri v.

ALREDUS, ALFREDUS, or ALUREDUS, an ancient English historian, was born at Beverley in Yorkshire, and received his education at Cambridge. He returned afterwards to the place of his nativity, where he became a fecular priest, one of the canons, and treasurer to the church dedicated to St. John of Beverley. According to Bale and Pits, he flourished under king Stephen, and continued his annals to the year 1136. Voffius is supposed to come nearer the truth, who tells us that he flourished in the reign of Henry I. and died in 1126, in which fame year ended his annals. His history, however, agrees with none of these authors; and it feems probable from thence, that he died in 1128 or 1129. He intended at first no more than an abridgment of the history of the ancient Britons; but a defire of pursuing the thread of his story led him to add the Saxon, and then the Norman history, and at length he brought it down to his own times. This epitome of our history from Brutus to Henry I. is esteemed a valuable performance; it is written in Latin, in a concife and elegant style, with great perspicuity, and a strict attention to dates and authorities: the author has been not improperly flyled our English Florus; his plan and execution very much refembling that of the Roman historian. Some other pieces have been ascribed to Alredus; but this history, and that of St. John of Beverley, seem to have been all that he wrote. This last performance was never printed, but it is to be found in the Cotton library. It is entitled, "The liberties of the Church of St. John of Beverley, with the privileges granted by the Apostolic See, or by Bishops," translated out of Saxon into Latin, by Master Alured, Sacrift of the faid Church.

ALSOP (ANTHONY), was educated at Westminster school, and thence elected to Christ-church, Oxford, where he took the degree

of M. A. March 23, 1696, and of B. D. Dec. 12, 1706. On his coming to the university, he was very foon distinguished by Dean Aldrich, and published "Fabularum Æsopicarum Delectus, Oxon. 1698," 8vo. with a poetical dedication to Lord Viscount Scudamore, and a preface in which he took part against Dr. Bentley in the famous dispute with Mr. Boyle. He passed through the usual offices in his college to that of censor, with considerable reputation; and for fome years had the principal noblemen and gentlemen belonging to the fociety committed to his care. In this useful employment he continued till his merit recommended him to Sir Ionathan Trelawney, bishop of Winchester, who appointed him his chaplain, and foon after gave him a prebend in his own cathedral, together with the rectory of Brightwell, in the county of Berks, which afforded him ample provision for a learned retirement, from which he could not be drawn by the repeated folicitations of those who thought him qualified for a more public character and a higher station. In the year 1717 an action was brought against him by Mrs. Elizabeth Aftrey of Oxford, for a breach of a marriage contract; and a verdict obtained against him for two thousand pounds, which probably occasioned him to leave the kingdom for some time. How long this exile lasted is unknown; but his death happened June 10, 1726, and was occasioned by his falling into a ditch that led to his garden-door, the path being narrow, and part of it giving way. A quarto volume of his was published in 1752, by the late Sir Francis Bernard, under the title of "Antourii Alfopi, Ædis Christi olim Alumni, Odarum libri duo." Several English poems of his are to be found in the periodical publications. feems to have been a pleasant and facetious companion, not rigidly bound by the trammels of his profession; and does not appear to have published any fermons.

ALSTEDIUS (JOHN-HENRY), a German protestant divine, some time professor of philosophy and divinity at Herborn in the county of Nassau, afterwards professor at Alba Julia in Transylvania, where he continued till his death, which happened in 1638, in his fiftieth year. He applied himself chiefly to compose methods, and to reduce the several branches of arts and sciences into systems. His "Encyclopædia" has been much esteemed even by Roman catholics; it was printed at Lyons, and fold very well throughout all France. His "Thefaurus Chronologicus" is by some esteemed one of his best works, though others speak of it with contempt. Vossius mentions the " Encyclopædia" in general, but speaks of his treatise "Of Arithmetic" more particularly, and allows the author to have been a man of great reading and universal learning. Lorenzo Braffo fays, " that though there is more labour than genius in Alstedius's works, yet they are esteemed; and his industry being admired, has gained him admittance into the temple of fame." Alstedius, in his "Triumphus Biblicus," endeavours to prove, VOL. I.

that the materials and principles of all the arts and sciences may be found in the scriptures; but he gained very sew to his opinion. John Himmelius wrote a piece against his "Theologia Polemica," which was one of the best performances of Alstedius. We must not omit, that he was a millenarian, having published, in 1672, a treatise entitled "De mille annis," wherein he pretends that the millenium would commence in the year 1694; that the faithful shall reign with Jesus Christ upon earth a thousand years; after which will be the general resurrection, and the last judgment.

ALTILIUS (GABRIEL), a Neapolitan of the 14th century, was chiefly esteemed for his Latin poetry, which contributed to his advancement at the court of Ferdinand king of Naples: for at this court there still remained fomewhat of the good taste which had been introduced there in the reign of Alphonso. He was appointed preceptor to the young prince Ferdinand; and was employed also in state affairs, having accompanied Jovian Pontanus to Rome, upon a negotiation of peace between king Ferdinand and pope Innocent VIII. Pontanus had a great friendship and affection for Altilius, as appears from his works: Sannazarius has also given him marks of efteem in his poems. Bafil Zanchius and John Matthæus Tuscanus have likewise paid him several compliments in their works. The poem called "Epithalamium," which Altilius composed on the marriage of Isabella of Arragon, is accounted one of the finest of his poems, though Julius Scaliger thinks there is too great a profusion of thought and expression in this performance. It may appear fomewhat furprizing, that his Latin poetry should have raised him to the dignity of a prelate; yet it certainly did, in a great measure, to the bishopric of Policastro, in the year 1471. Some have reproached him for neglecting the Muses after his preferment, though they had proved fo ferviceable to him in acquiring it. He died about the year 1501.

ALTING (James), son of Henry Alting, an eminent German divine, who died in 1644, aged 61, was born at Heidelberg the 27th of September, 1618, at which time his father was deputy at the synod of Dort. He went through his studies at Groningen with great success; and being desirous to acquire knowledge in the oriental languages, removed to Embden in 1638, to improve himself under the rabbi Gamprecht Ben Abraham. He came over to England in 1640, where he became acquainted with many persons of the greatest note; he preached here, and was ordained a priest of the church of England by the learned Dr. Prideaux, bishop of Worcester. He had once resolved to pass his days in England, but afterwards accepted the Hebrew protessorship at Groningen, offered him upon the death of Gomarus. He entered upon this office the 13th of January, 1643, the very day that Samuel des Marets was installed in the protessorship of divinity, which had been held by

the fame Gomarus. Alting was admitted doctor of philosophy October 21, 1645, preached to the academy in 1647, and was doctor and professor of divinity in 1667. He visited Heidelberg in 1662, where he received many marks of esteem from the elector Palatine, Charles Lewis, who often folicited him to accept of the professorthip of divinity, but he declined this offer. In a little time a misunderstanding arose betwixt him and Samuel des Marets, his colleague, which indeed could hardly be avoided, fince they differed as to their method of teaching, and in many points as to their principles. Alting kept to the scriptures, without meddling with scholattic divinity: the first lectures which he read at his house upon the catechism, drew such valterowds of hearers, that, for want of room in his own chamber, he was obliged to make use of the university hall. His colleague was accustomed to the method and logical distinctions of the schoolmen, had been a long time in great esteem, had published several books, and to a sprightly genius had added a good stock of learning: the students who were of that country adhered to him, as the furest way to obtain church-preferment; for the parishes were generally supplied with such as had studied according to his method. This was fufficient to raife and keep up a mifunderstanding betwixt the two professors. Alting had great obstacles to furmount: a majority of voices and the authority of age were on his adverfary's fide. Des Marets gave out that Alting was an innovator, and one who endeavoured to root up, the boundaries which our wife torefathers had placed on the confines of truth and falsehood: he accordingly fet up as his accuser, and charged him with one and thirty erroneous propositions. The curators of the university, without acquainting the parties, fent the information and the answers to the divines of Leyden, desiring their opinion. The judgment they gave is pretty remarkable: Alting was acquitted of all herefy, but his imprudence was blamed in broaching new hypotheles; on the other hand, Des Marets was censured for acting contrary to the laws of charity and moderation. The latter would not submit to this judgment, nor accept of the filence which was proposed. He inlifted on the cause being heard before the consistories, the classes, and the fynods; but the heads would not confent to this, forbidding all writings, either for or against the judgment of the divines of The contending parties were afterwards in some measure reconciled. Alting enjoyed but little health the last three years of his life; and being at length seized with a violent fever, was carried off in nine days, in August 1679. Several analytical, exegetical, practical, problematical, and philosophical tracts, of his writing, were published in 1687, in 5 volumes folio.

ALVARES DE LUNA, or ALVARO, the favourite of John II. king of Castile, was famous for the prodigious ascendancy he gained over this prince, and for the punishment which at length overtook

He was natural fon of Don Alvaro de Luna, lord of Canetoe in Arragon, and of a woman infamous for unbounded lust. He was born in 1383, and named Peter; but Pope Benedict XIII. who was charmed with his wit, though yet a child, changed Peter He was introduced to court in 1408, and made a gentleman of the bedchamber to king John, with whom he grew into the highest favour. In 1427, he was obliged to retire: the courtiers exerted all their endeavours to ruin him: they prevailed against him, and Alvarus was banished from court a year and an half; but this was the greatest affliction imaginable to the king: the king shewed all marks of distress the moment he was removed from his presence; and now thought and spoke of nothing but Alvares. He was therefore recalled; and, being invested with his usual authority, revenged himself severely upon his enemies, by persuading the king to banish them. This was furely very impolitic: he had better have gained them by civil and generous offices. Of the five and forty years he spent at court, he enjoyed for thirty of them so entire an ascendancy over the king, that nothing could be done without his express orders: nay, it is related by Mariana, that the king could not change an officer or fervant, or even his clothes or diet, without the approbation of Alvares. In short, he wanted nothing to complete his grandeur, but the name of king: he had all the places in the kingdom at his disposal; he was master of the treasury, and by bounties had so gained the hearts of the subjects, that the king, though his eyes now were opened, and his affections sufficiently turned against him, durst not complain. But the day of reckoning was approaching, and at length he was feized. During his confinement, he made several attempts to speak to the king in person; but in vain. Alvares was tried, and condemned to lose his head. An accusation was formed against him full of the most shocking crimes; as, that he had madly invaded the rights of kingly majesty, reduced the whole court into his power, and made himfelf master of the state in general; and that, having raised himself above the condition of a private man, he acted with the utmost haughtiness, and by a shameful perversion of justice had committed innumerable crimes, mischiefs, and tyrannies, &c. His execution was attended with all the circumstances of infamy imaginable: after condemnation, he was removed to Valladolid; and, having confessed himself, and received the sacrament, he was carried upon a mule to the market-place, in the middle of which a large scaffold was erected. Mounting the scaffold, he paid reverence to the cross, and presently gave his hat and signet to his page, saying, " These are the last gifts you will ever receive from me," Barrasa, who belonged to prince Henry's stables, being there, he called him to him, and defired him to tell the prince from him, that he "should not follow the example of the king, in rewarding his fervants." Observing an iron hook upon an high pole, he asked the executioner,

tioner, what the use of that was? who told him, that it was to fix his head upon, after it should be severed from his body. "Oh!" says Alvares, "after I am dead, you may do with my body what you please; death cannot possibly be disgraceful to a man of courage, or immature to one who has passed through so many honours." Having said this, he submitted himself to the axe with the utmost intrepidity, the 4th of June, or according to others the 5th of July, 1453.

ALVARES (FRANCIS), a Portugueze priest, who was chaplain to Emanuel king of Portugal, and ambassador from that prince to David king of Æthiopia or Abyssinia. David had sent an embassador to Emanuel, who in return thought proper to send Alvares and Galvanus to David, but the latter died before he arrived in Æthiopia. Alvares continued six years in this country; and, when he returned, brought letters to king John, who succeeded Emanuel, and to pope Clement VII. to whom he gave an account of his embassy at Bologna in January 1533, in the presence of the emperor Charles V. Alvares died in 1540; and lest behind him an account of his embassy, with a description of the manners and customs of the Æthiopians. It was printed at Lisbon the same year in which the author died, translated into French, and published at Antwerp in 1558. Bodinus says, that Alvares was the first who gave a true and accurate account of Æthiopia.

AMALASENTA, daughter of Theodoric king of the Oftrogoths, and mother of Athalaric, whom she caused to be educated after the manner of the Romans, which gave great offence to the Goths. This woman, who was qualified to have reigned over a polished people, had every quality necessary to form a great princess. Possessed of genius and courage, she maintained her country in peace, caused the arts and sciences to flourish, and drew learned men about her, and preserved the Romans from the barbarity of the Goths. She was acquainted with the languages of the various nations who gained possession of the empire, and treated with them without an interpreter. After the death of her son in 534, she placed her cousin Theodatus on the throne, who had the barbarity to cause her to be strangled in a bath, under pretence of adultery. is faid that Theodatus put her to death at the instigation of the empress Theodora, who was stung with jealousy, on account of the attachment Justinian had for her. That emperor being informed of this cruel perfidy, declared war against the murderer, and chastifed him by his general, the great Belifarius.

AMAMA (Sixtinus), professor of the Hebrew tongue in the university of Francker, was born in Friesland. The university of Leyden endeavoured, by offering him a larger salary, to draw him

from the university of Francker, in order to succeed Erpenius: Amama did not absolutely refuse this offer, yet would not accept of it unless he obtained permission from his superiors of Friesland; which they refused, and no doubt gave him such additional encouragement, that he had no reason to repent of not going to Leyden. The first book he published was a specimen of a great design he intended, viz. to censure the Vulgate translation, which the council of Trent had declared authentic; but before he had finished this work, he published a criticism upon the translation of the " Pentateuch," which made him first known as an author. Whilst he was carrying on this criticism, he was obliged to engage in another work, which was, to collate the Dutch translation of the scripture with the originals and the exactest translations: this Dutch translation had been done from Luther's version. He gave the public an account of this labour, in a work which appeared at Amtterdam, entitled, Bybelche conferentie." This employment of collating fo much engaged Amama, that he was hindered for a confiderable time from applying to the censure of the Vulgate. However he resumed his work upon hearing that father Merlennus had endeavoured to refute his critical remarks on the first fix chapters of Genesis: and he gave himself up entirely to vindicate his criticisms against that author. His answer is one of the pieces contained in the "Anti-barbarus Biblicus," which he published in 1628; the other pieces are, his censure of the Vulgate on the historical books of the Old Testament, on Job, the Pfalms, and the Books of Solomon, with some particular differtations, one of which is on the famous passage in the Proverbs, "The Lord created me in the beginning of all his ways." The "Anti-barbarus Biblicus" was to have confifted of two parts, each containing three books; the author, however, only published the first part. It was reprinted after his death, and a fourth book was added, containing the criticism of the Vulgate upon Isaiah and Jeremiah. When Sixtinus came to Francker, drunkenness and debauchery reigned in that university to a very great degree: but he contributed greatly to root out this vice. He died in 1629.

AMAND (MARK ANTHONY GERARD, fieur de St.), a French poet, was born at Roan in Normandy in 1594. In the epiftle dedicatory to the third part of his works, he tells us, that his father commanded a fquadron of ships in the service of Elizabeth queen of England for two and twenty years, and that he was for three years prisoner in the Black Tower at Constantinople. He mentions also, that two brothers of his had been killed in an engagement against the Turks. His own life was spent in a continual succession of travels, which was of no advantage to his fortune. There are miscellaneous poems of this author, the greatest part of which are of the comic or burlesque, and the amorous kind. The first volume was printed at Paris in 1627, the second in 1643, and the

third in 1649: they have been reprinted several times. " Solitude. an ode," which is one of the first of them, is his best piece in the opinion of Mr. Boileau. Though there are many blemishes in his poems, yet he had the talent of reading them in so agreeable a manner, that every one was charmed with them. In 1650, he published "Stances sur la grossesse de la reine de Pologne et de Suede." There are fix stanzas of nine verses each. In 1653, he printed his " Moife fauvé, idyle heroique." This poem had at first many admirers; monsieur Chapelain called it a speaking picture; but it has fince fallen into contempt. Amand wrote also a very devout piece, entitled "Stances à M. Corneille, sur son imitation de Jesus Christ," which was printed at Paris in 1656. Mr. Broffette fays that he wrote also a poem upon the moon, wherein he paid a compliment to Lewis XIV. upon his skill in swimming. in which he used often to exercise himself when he was young, in the river Seine; but the king could not bear this poem to be read to him, which is faid to have affected the author to fuch a degree. that he did not survive it long. He died in 1661, being fixty-seven years of age.

AMAURI (DE CHARTRES), a clergyman, a native of Bonne. a village in the diocese of Chartres, professed philosophy with distinction about the middle of the thirteenth century. Adopting the metaphysics of Aristotle, led him into dangerous errors. He formed to himself a new system of religion, which, according to the Abbe Pluguet, he thus explained. Aristotle supposes that all beings are composed of matter, which has in itself neither form nor shape; this he calls the first matter. This Amauri called God, because it is a necessary and infinite being. He acknowledged in God three persons, Father, Son, and Holy Ghost, to whom he attributed the empire of the world, and whom he regarded as the object of religious worship. But as this matter was endowed with a property of continual motion, it necessarily followed that this world must some time have an end, and that all the beings therein must return to that first matter, which was the supreme of all beings—the first exifting, and the only one eternal. Religion, according to Amauri's opinion, had three epochs, which bore a similitude to the reign of the three persons in the Trinity. The reign of God had existed as long as the law of Moses. The reign of the Son would not always last; the ceremonies and facrifices, which according to Amauri constituted the essence of it, would not be eternal. A time would come when the facraments should cease, and then the religion of the Holy Ghost would begin, in which men would have no need of facraments, and would render a spiritual worship to the Supreme Being. This epocha was the reign of the Holy Ghoft, which according to Amauri was foretold by the scripture, and which would fucceed to the Christian religion, as the Christian religion had fucseeded to that of Moses. The Christian religion therefore was the

reign of Jesus Christ in the world, and every man under that law ought to look on himself as one of the members of Jesus Christ. Amauri had many profelytes, and his opinions were condemned by Pope Innocent III. His disciples added other extravagances, as that the facraments were useless, and that no action dictated by charity could be bad. They were condemned by the council of Paris in 1209, and many of them burned. Amauri appealed to the pope, who also condemned his doctrines; for fear of a rigorous punishment he retracted his opinions, retired to St. Martin des Champs, and died there of chagrin and disappointment. Dizant was his chief disciple.

AMBOISE (GEORGE D'), of the illustrious house of Amboise in France, fo called from their possessing the seignory of that name, was born in 1460. Being destined at a very early age for the church, he was elected bishop of Montauban when only fourteen. He was afterwards made one of the almoners to Lewis XI. to whom he behaved with great prudence. After the death of this prince in 1480, he entered into some of the intrigues of the court with a defign to favour the Duke of Orleans, with whom he was closely connected; but those intrigues being discovered, D'Amboise and his protector were both imprisoned. The Duke of Orleans was at last restored to his liberty; and this prince having negotiated the marriage of the king with the princess Anne of Britanny, acquired great reputation and credit at court. Of this his favourite D'Amboise felt the happy effects, for soon after the archbishopric of Narbonne was bestowed on him. The king dying in 1498, the Duke of Orleans ascended the throne, by the name of Lewis XII. and D'Amboise became his prime minister. By his first operation in that office, he conciliated the affection of the whole nation. It had been a custom when a new monarch ascended the throne, to lay an extraordinary tax on the people, to defray the expences of the coronation, but by the counsel of D'Amboise, this tax was not levied; and the imposts were foon reduced one tenth. Some time after D'Amboise was received at Paris, with great magnificence, in quality of legate from the pope. During this legation, he laboured to reform many of the religious orders, as the Jacobins, the Cordeliers, and those of Saint Germain des Près. His ambition was to be pope, but he faid only with a view to labour at the reform of abuses, and the correction of manners. After the death of Pius III. he might have succeeded in his wishes, if he had possessed as much cunning as the Italian cardinals. He took measures to procure the tiara, but Cardinal Julian de Rovera (afterwards Julius II.) found means to circumvent him. The Venetians had contributed greatly to his exclusion; he therefore took the first opportunity to excite Lewis XII. to make war on them. This celebrated cardinal died in 1510, in the convent of the Celestines at Lyons, of the gout in his stomach, aged 50 years. This minister has been greatly praised for having laboured for the happiness of France; but he has been much censured for having advised his master to sign the treaty of Blois, in 1504, by which France ran the risk of being dismembered. He governed both the king and the state; laborious, kind, honest, he possessed good sense, firmness, and experience; but he was not a great genius, nor were his views extensive. The desire he had to ease the people in their taxes, procured him during his life, but much more after his death, the title of Father of the People.

There were feveral other distinguished men of this name, as, 2. Aimery D'Amboife, a brother of the former, who was grand mafter of the order of St. John of Jerusalem. The great naval victory he obtained over the Soldan of Egypt, near Montenegro, in 1510, made his name celebrated, not only among his own order, but throughout Europe. He died about two years after. Abbé Verrot has drawn his character as " a wife prince, able in government, and happy in all his enterprizes; who enriched his order with the fpoils of the infidels, without appropriating any to himfelf." Francis D'Amboife, surgeon to Charles IX. of France, who died about the year 1620. He is faid to have been the editor of Abelard's works, in quarto, in 1616, and the author of a lively comedy, called Les Neapolitains. 4. Adrian D'Amboise, brother of the latter, who was author of a tragedy called Holoferne. 5. James D'Amboise, a doctor of physic, and rector of the university of Paris, was brother to the two last. Under his rectorate the university of Paris swore allegiance to Henry IV. 6. Michel D'Amboise, Sieur de Chevillon, a natural fon of Michel D'Amboife, admiral of France, whose family reared and supported him.

AMBROSE (Sr.), bishop of Milan, an eminent father of the fourth century, born in Gaul in the year 333, according to Dr. Cave; or in 340, as Mr. Du Pin affirms. His father was at this time præfectus prætorio in Gaul, and resided at Arles, the capital of Gallia Narbonensis. The birth of Ambrose is said to have been followed with a remarkable prefage of his future eloquence; for we are told that a fwarm of bees came and fettled upon his mouth, as he lay in his cradle. He foon became master of the several parts of secular learning, and pleaded causes before Probus with so much eloquence, that he was appointed his affesfor, and foon after governor of the provinces of Liguria and Æmilia. He fettled at Milan; where, in the year 374, upon the death of Auxentius, bishop of that city, there was a great contest between the Catholics and Arians, concerning the choice of a new bishop. Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult; and accordingly addressed the people in a gentle pathetic speech, exhorting them to proceed to their choice in a calm and friendly manner. While he was speaking to them, the whole assembly cried out with one voice, "Let Ambrose be bishop!" Such VOL. I. a fudden

a fudden and unexpected incident furprifed him extremely, fo that he retired immediately, and used every method to divert them from their resolution of chusing him; but at last was obliged to comply. He was then baptized, being but a eatechumen before; and ordained bishop towards the latter end of the year 374, or beginning of 375. About the year 377, the barbarous nations making an incursion into the Roman empire, he fled to Illyricum, and afterwards to Rome. In the year 384, he was fent to the tyrant Maximus, who had usurped the empire, and prevailed upon him not to pals over into Italy. The heathens, being encouraged by these intestine commotions in the empire, attempted to restore their religion, and employed Q. Aurelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory; but Symmachus having loft his cause, was expelled the city, and commanded not to approach within an hundred miles of it.

Valentinian fent Ambrose a second time to the tyrant Maximus. He spoke to him with great courage and boldness, but could obtain nothing, for Maximus soon after marched into Italy, and made himself master of the western empire; so that Valentinian was obliged to retire, with his mother Justina and his sister Galla, to Thessalonica in Illyricum, in order to desire Theodosius's assistance, who deseated Maximus, and restored Valentinian to the empire.

After the defeat of Maximus, an infurrection happened at Theffalonica, upon the following occasion: there was a charioteer, who had a violent affection for the butler of Buthericus, the emperor's lieutenant in Illyricum; and having folicited him to the gratification of his defires, he was thrown into prison. Soon after, there being to be a race, the people demanded that the charioteer should be at liberty, because he was a necessary person upon that occasion. This being refused, they raised a sedition, wherein they killed Buthericus himself, stoned several of the magistrates, and dragged them along the streets. Theodosius being informed of this, commanded a certain number of the inhabitants to be put to death promifcuously; by which means the city was filled with the blood of many innocent persons, and amongst the rest several strangers who were but just come to the city: no regard was had to any distinction of persons, no form of trial was observed, but they were cut down like corn in the harvest, as Theodoret expresses it, to the number of seven thousand. At this time an affembly of bishops was held at Milan, who all expressed an abhorrence of such cruelty in the emperor: Ambrose wrote a letter to him, in which he represented the enormity of his crime, and exhorted him to make fatisfaction by a fincere submission and repentance. Theodosius, upon his arrival at Milan, was going to perform his devotions in the great church, when Ambrose met him at the door, and denied him en-

trance in these terms: "You do not, I believe, consider, O emperor! the guilt of the maffacre which you have committed; and though the violence of your passion be now over, yet your reason has not suggested to you the full extent of your crime. Perhaps your imperial dignity may prevent you from perceiving it, and cast a cloud over your understanding; however, you ought to reflect upon the constitution of human nature, which is very weak and obnoxious to mortality, and that we are derived from duft, and must necessarily be resolved into dust again. Be not deceived so far with the splendor of the purple which invests you, as not to consider the infirmity of the body which it covers. They are men of the fame nature with yourfelf, nay they are your fellow fervants, whom you govern; for there is one Lord and Sovereign of all, he who created the universe. With what eyes will you, therefore, view the temple of our common Sovereign, and with what feet will you tread the facred floor? How can you stretch out those hands, which have been defiled with fo much innocent blood? how can you receive the holy body of our Lord in such polluted hands, or touch with your mouth his precious blood, when you have commanded in your passion the blood of so many persons to be unjustly shed? Depart, therefore, and do not aggravate your former guilt by new provocations: receive the bond which God himself, the Lord of all nature. approves and recommends, for it has a falutary power in it." The emperor, struck with these words, returned to his palace in great uneafiness of mind; saying he was extremely unhappy, that when the church was open to the lowest orders of men, it should be shut About a year afterwards however he was admitted into the church by Ambrose, but not till after he had made atonement for his cruelty, and given marks of a fincere repentance.

In 392, Valentinian the emperor being assassinated by the contrivance of Argobastus, and Eugenius usurping the empire, Ambrose was obliged to leave Milan, but returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397; and was buried in the great church at Milan. He wrote several works, the most considerable of which is that "De officies." He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen; his expressions noble; and he diversifies his subject by an admirable copiousness of thought

and language.

AMBROSIUS (AURELIANUS OF AURELIUS), a celebrated general of the ancient Britons, and afterwards king, was of Roman extraction, and commonly supposed to be the son of one of their kings, elected by the Britons after the Romans had left the island. He was educated at the court of Aldroen, king of Armorica, who, at the request of the Britons, sent him with an army to affist against the Saxons, whom Vortigern, their king, had invited into Britain.

Z. 2. Ambrosius's

Ambrofius's fuccess against the Saxons was so considerable, that the Britons chose him for their king, obliging Vortigern to yield to him all the western part of the kingdom, divided by the Roman highway, called Watling-street. Some time after, the Britons being discontented with Vortigern, and having withdrawn their allegiance from him, that unhappy prince retired into Wales, where, being befieged by Ambrofius, and the castle taking fire, he perished in the flames, and left his rival fole monarch of Britain. He now took upon him the Imperial purple, after the manner of the Roman emperors. Geoffrey, of Monmouth, afferts, that he built Stonehenge, near Salisbury, in memory of three hundred British lords who were massacred by the Saxon general Hengist. Ambrosius distinguished himself highly by his valour and conduct against the enemies of his country, and took occasion to regulate the affairs of the church which were then in great diforder, occasioned by those wars. The Monmouth historian gives this prince a very advantageous character, and tells us, he was poisoned at Winchester, by one Eopa, a Saxon, difguifed as a physician, and hired for that purpose by Pascentius, one of the sons of Vortigern; but the generally received opinion is, that he was killed in a battle, anno 508, against the Saxons. A modern antiquary (Mr. Whitaker) has shewn, and with a great degree of probability, that Ambrofius was the Pendragon, or Rex Maximus of the British provinces, and chief of the Damnarii.

AMELIUS. See PLOTINUS.

AMELOT DE LA HOUSSAI (NICHOLAS), born at Orleans in 1634, was much esteemed at the court of France, and appointed fecretary of an embaffy which that court fent to the commonwealth of Venice. The first works he printed were the "History of the Government of Venice," and that of the "Uscocks," a people of Croatia: in 1683, he published his translations into French of " Machiavel's Prince," and father Paul's "History of the Council of Trent," and "Political Discourses" of his own upon Tacitus. These performances were well received by the public. He did not prefix his own name to the two last mentioned works, but concealed himself under that of La Mothe Josseval. His translation of father Paul was attacked by the partizans of the pope's unbounded power and authority. In France, however, it met with great success; all the advocates for the liberty of the Gallican church promoting the fuccess of it to the utmost of their power, though at the same time there were three memorials presented to have it suppressed. When the second edition of this translation was published, it was violently attacked by the abbé St. Read, in a letter he wrote to Mr. Bayle, dated October 17, 1685: Amelot defended himself, in a letter to the same gentleman. In 1684, he printed, at Paris, a French translation

translation of Baltasar Gracian's Oraculo manual, with the title of "l'Homme de Cour." In his preface he defends Gracian against father Bohours's Critique, and tells us why he afcribes this book to Baltafar, and not to Laurence Gracian. He also mentions that he hath altered the title, because it appeared too oftentatious and hyperbolical; that of "l'Homme de Cour," the Courtier, being more proper to express the subject of the book, which contains a collection of the finest maxims for regulating a court life. In 1686, he printed " La Morale de Tacite de la flaterie:" in which work he collected feveral particular facts and maxims, which represent in a strong light the artifices of court flatterers, and the mischievous effect of their poisonous discourses. In 1690, he published at Paris a French translation of the first fix books of "Tacitus's Annals," with his historical and political remarks; some of which, according to Mr. Gordon, are pertinent and useful, but many of them inlipid and triffing. Amelot having employed his pen for feveral years on historical and political subjects, began now to try his genius on religious matters; and, in 1691, printed at Paris a tranflation of Palafox's "Theological and moral Homilies upon the Paffion of our Lord." Frederic Leonard, a bookfeller, at Paris, having proposed, in the year 1692, to print a collection of all the treaties of peace between the kings of France and all the other princes of Europe, fince the reign of Charles VII. to the year 1600, Amelot published a small volume in duodecimo, containing a preliminary discourse upon these treatises; wherein he endeavous to shew, that most princes, when they enter into a treaty, think more how to evade, than how to perform, the terms they subscribe to. He published also an edition of cardinal d'Osfat's Letters in 1697, with feveral observations of his own. Amelot died at Paris, in 1706, in the 72d year of his age.

AMELOT (DENIS), a celebrated French writer, was born at Saintonge in 1606. He maintained a close correspondence with the fathers of the Oratory, a congregation of priests founded by Philip of Neri. He wrote the life of Charles de Gondren, fecond superior of this congregation, and published it at Paris in 1643. In this piece he faid fomething of the famous abbot of St. Cyran, which greatly displeased the gentlemen of Port Royal, who, to be revenged of him, published a libel against him, entitled, " Idée generale de l'esprit et de livre de P. Amelote." He was so much provoked by this fatire, that he did all in his power to injure them. They had finished a translation of the New Testament, and were desirous to have it published; for which purpose they endeavoured to procure an approbation from the doctors of the Sorbonne, and a privilege from the king. They had some friends in the Sorbonne, but at the same time very powerful enemies; and as to the privilege, it was impossible to prevail with the chancellor Seguier to grant

them one, for he hated them; so that father Amelot, whose advice the chancellor generally followed in matters of religion, easily thwarted all their measures, not only out of zeal for what he thought the true doctrine, or out of aversion for what he thought the Port Royalists, but also from a view to his own interest; for he was about to publish a translation of his own of the New Testament. Amelot's translation, with annotations, in four volumes octavo, was printed in the years 1666, 1667, and 1668. Amelot wrote also an Abridgment of Divinity, a Catechism for the Jubilee, and a kind of Christian Manual for every Day. Though he had always been a very zealous Anti-Port-Royalist, yet he was but poorly rewarded for all his labour and trouble: fince towards the end of his life he sued for a very small bishopric, and met with a resusal, though he had all the qualities requisite to a bishop. He died in 1678.

AMERICUS (VESPUTIUS), born at Florence, of a very ancient family in 1451. He discovered very early a taste for philosophy, mathematics, and fea-voyages. As foon as he was informed of Columbus's return from the discovery of the West Indies, he burned with impatience to be partaker of his glory. He applied to Ferdinand, king of Spain, who fupplied him with four thips, with which he departed from Cadiz in 1497. He fell in with the coast of Paria, and ran along it, as also the coast of Terra Firma, as far as the gulph of Mexico, returning to Spain in about eighteen months. He did not dispute with Columbus the glory of having discovered the West India islands; but pretended that he first discovered the continent of America. For this the Spanish writers are very severe, and charge him with having falsified dates to support his claim. A year after his first voyage, Vesputius performed a fecond with fix ships, still under the auspices of Ferdinand and Isabella. In this voyage he proceeded to the Antilla islands, and from thence to the coast of Guiana and Vennezuela, and returned fafe to Cadiz, in the month of November, 1500; bringing with him many valuable stones, and other commodities. with but a cool reception from the Spaniards for all his fervices, and their ingratitude fenfibly affected him. Emanuel, king of Portugal, jealous of the fuccels of the catholic fovereign, had taken great pains to share in the new discoveries; and, being informed of Vesputius's discontent, invited him to Portugal, and gave him the command of three ships to undertake a third voyage on discovery. Vesputius sailed from Lisbon in May, 1501. He ran down the coult of Africa as far as Sierra Leone, and the coast of Angola. He then stood over for the coast of America, and fell in with Brazil, which he discovered entirely, south as far as Patagonia, and north to the river of Plata. This illustrious navigator then failed back to Sierra Leone, and keeping along the coast of Guinea, returned to Portugal, arriving at Lisbon in September, 1502. King Emanuel highly satisfied with this success, equipped six ships, with which

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our navigator made a fourth voyage. In this voyage he designed to stand along the coast of America to the south, until he discovered a passage to the Molucca islands to the westward. He ran along the coast, from the bay of All Saints, as far as the river of Curabado: but having only provisions for twenty months, and being detained on the coast he had discovered five months by contrary winds, he returned to Portugal. Americus died at the island of Tercera, in 1514, leaving his name to half the globe. A celebrated author speaking of these voyages, says, that in the eighth and ninth centuries, the barbarians attacked the cultivated nations; but now the latter in their turn crossed the Atlantic to make war on the barbarians. Americus has lest us relations of his four voyages, in which he has described the original inhabitants of America in lively colours. The king of Portugal caused some remains of his ship, the Victory, to be preserved in the metropolitan church of Lisbon.

AMES (WILLIAM), an English divine, samous for his controversial writings, was descended from an ancient samily in Norfolk, where he was born in 1576. He was educated at Christ's college, Cambridge, under the samous Mr. William Perkins; from whom probably imbibing some Calvinistical principles, he became a strenuous affertor of the same tenets, which gave so much disgust, that, to prevent an expulsion in form, he forsook his college, went abroad, and was chosen by the states of Friesland, professor of their university. In 1613, his dispute with Grevinchovius, minister at Rotterdam, appeared in print. He was at the synod of Dort, in 1618, and informed king James's ambassador from time to time of the debates of that assembly.

When he had been twelve years in the doctor's chair at Francker, he refigned his professorship, and accepted of an invitation to the English congregation at Rotterdam, the air of Francker being too sharp for him, as he was troubled with a great difficulty of breathing. Upon his removal to Rotterdam, he wrote his "Fresh Suit against Ceremonies," but did not live to publish it himself, for his constitution was so shattered that the air of Holland did him no service: he had determined to remove to New England, but his assume returning at the beginning of the winter, put an end to his life at Rotterdam, where he was buried in November, 1633. He was a very learned divine, a strict Calvinist in doctrine, and of the persuasion of the Independents with regard to the subordination and power of the classes and synods.

AMES (JOSEPH), the celebrated typographical historian, and fecretary to the Society of Antiquaries, was originally a ship-chandler at Wapping. Late in his life he took to the study of antiquities; and besides his quarto volume, entitled "Typographical Antiquities," containing accounts of our earliest printers and their works, he published

published a list in 8vo. of English heads engraved and mezzotinto, and drew up the "Parentalia" from Mr. Wren's papers. He died Oct. 7, 1759.

AMHURST (NICHOLAS), was born at Marden in Kent. Under the protection and care of his grandfather, a clergyman, he received his grammatical education at Merchant-Taylors' school in London; and thence was removed to St. John's college, Oxford, but expelled for the libertinism of his principles, the irregularity of his conduct, and some offence which he had given to the head of the college. From his own account of the matter, in the dedication of his poems to Dr. Delaune, president of St. John's, and in his "Terræ Filius," we may collect that he wished to have it understood, that he was folely perfecuted for the liberality of his fentiments, and his attachment to the cause of the revolution and of the Hanover succession; but he had probably been guilty of real misbehaviour. Whatever were the causes of his expulsion, his refentment, on the account of it, was very great. He made it therefore his business to satirize the learning and discipline of the univerfity of Oxford, and to expose the characters of it's most respec-This he did in a poem, published in 1724, called table members. "Oculus Britanniæ," and in his "Terræ Filius," a work in which there is a confiderable-portion of wit, intermixed with much abuse and scurrility. Soon after Mr. Amhurst guitted Oxford, he seems to have fettled in London as a writer by profession. He published a volume of Miscellanies (principally written at the university), on a variety of subjects; partly originals, and partly paraphrases, imitations, and translations; and confisting of tales, epigrams, epistles, love-verses, elegies, and satires. They begin with a beautiful paraphrase on the Mosaic account of the creation, and end with a very humourous tale upon the discovery of that useful utenfil, a bottlescrew. Mr. Amhurst was the author, likewise, of "An Epistle to Sir John Blount, Bart." one of the directors of the South Sea company in 1720; of "the British General, a poem, sacred to the memory of his Grace John Duke of Marlborough;" and of "Strephon's Revenge, a fatire on the Oxford Toasts." Our poet, who had a great enmity to the exorbitant demands and domineering spirit of the high church clergy, and who had early, at Oxford, difplayed his zeal against priestly power, discovered this particularly in a poem, entitled "The Convocation," in five cantos; which is a kind of fatire against all the writers who had opposed Bishop Hoadly, in the famous Bangorian Controversy. He translated, also, Mr. Addison's "Resurrection," and some other of his Latin poems. But the principal literary undertaking of Mr. Amhurst was, his conducting "The Craftsman," which was carried on for a number of years with great spirit and success, and was more read and attended to than any production of the kind which had hitherto been published

lished in England. Ten or twelve thousand were fold in a day; and the effect which it had in raifing the indignation of the people, and in controlling the power of administration, was very considera-This effect was not entirely, or chiefly, owing to the abilities of Mr. Amhurst. He was affilted by Lord Bolingbroke and Mr. Pulteney, and probably by other leaders of the opposition. Their fame, and their writings, were the grand support of the "Crafts-Nevertheless, Mr. Amhurst's own papers are allowed to have been composed with ability and spirit; and he conducted the "Craftfman," in the very zenith of it's prosperity, with no small reputation to himself. July 2, 1737, there appeared in that publication, an ironical letter, in the name of Colley Cibber, the defign of which was to ridicule the act that had just passed for licensing plays. In this letter, the laureate proposes himself to the lord chamberlain to be made superintendant of the old plays, as standing equally in need of correction with the new ones; and produces feveral paffages from Shakespeare, and other poets, in relation to kings, queens, princes, and ministers of state, which, he says, are not now fit to be brought on the stage. The printer, &c. having been laid hold of by order of government, Mr. Amhurst voluntarily surrendered himself in their stead; and, after having been kept in custody ten days, was obliged to bring his Habeas Corpus for his liberty, before he could obtain it; because he refused to give bail for his good behaviour, as well as his appearance. The ministry, we believe, prudently dropped the profecution. Notwithstanding Mr. Amhurst's merit with his party, he was totally neglected by them, when they made their terms with the crown; and he died foon after, of a fever at Twickenham. His death happened April 27, 1742; and his disorder was probably occasioned, in a great measure, by the ill usage he had received.

AMMIRATO, or AMMIRATI (SCIPIO), an eminent historian, born at Lecca, in the kingdom of Naples, the 27th of September, 1531. He studied first at Poggiardo, afterwards at Brundusium; and, in 1547, he went to Naples, in order to go through a course of civil law. When he was at Barri with his father, he was deputed by that city to manage some affairs at Naples, which he executed with great fuccess. Some time after, he determined to enter into the church, and was accordingly ordained by the bishop of Lecca, who conceived a high efteem for him, and gave him a canonry in his church; but not meeting afterwards with the preferment he expected, he formed a design of going to Venice, and entering into the fervice of some ambassador, in order to see the several courts of Europe. Alexander Contarini however perfuaded him to change his refolution of travelling, and engaged him to continue with him at Venice, where he had an opportunity of contracting a friendthip with many learned men. But fortune, which had been hitherto VOL. I. A'a

very unfavourable to him, would not permit him to continue long in that ease which he enjoyed with his patron: the wise of the latter, who used to take great pleasure in Ammirato's conversation, having sent him a present as a token of her friendship, some ill-natured persons went to the husband, and represented this civility of the lady in such a light, as was sufficient to excite the resentment of a jealous husband. Ammirato was obliged to sly away immediately, in order to save his life. He returned to Lecca, and his father being then at Barri, he went thither to him, but met with a very

cool reception.

Ammirato returned to Naples, in order to engage again in the study of the law, and to take his degrees in it: his relish for this profession was not in the least increased, but he thought that the title which he might procure would be of advantage to him in some respects. However, he had not been six months at Naples before he grew weary of it, and entered fuccessively into the service of several noblemen as fecretary. Upon his return to Lecca, he was appointed by this city to go and prefent a petition to pope Pius IV. in their favour, which office he discharged with success. Upon his return to Lecca, he was invited by the city of Naples to fettle there, and write the history of that kingdom: but the cold reception he met with from the governors who had fent for him, foon difgusted him so highly, that he left the city with a resolution to return no They repented afterwards of their neglect of him, and used all possible means to bring him back, but he continued inflexible. He went therefore to Rome, where he procured a great many friends; and having travelled over part of Italy, vifited Florence, where he was refolved to fettle, being engaged by the kind reception which the grand duke gave to men of letters. He was appointed to write the history of Florence, and received many instances of that prince's bounty, which was increased after his work was published, for he was presented with a canonry in the cathedral of Florence. The eafy fituation in which he was now placed, gave him an opportunity of applying himself more vigorously to his studies, and writing the greatest part of the works we have of him. He died at Florence the 30th of January, 1600, in the 69th year of his age. His works are as follow: 1. Arguments, in Italian verse, of the Cantos of Ariosto's Orlando Furioso, Venice, 1548, quarto. 2. Il Dedalione dialogo del poeta, Naples, 1560, octavo. 3. Istorie Fiorentine dopo la fondatione di Fierenze infino all' anno 1574, Florence 1600, two volumes folio. 4. Discorsi sopra Cornelio Tacito. Discourses upon Cornelius Tacitus, Florence, 1598, quarto. 5. Delle famiglie nobili Napollone. Part I. at Florence, 1580, in folio; part II. at Florence, 1651, folio. 6. Discorsi delle Famiglie Paladina et l'Antoglietta, Florence, 1605, in quarto. 7. Albero et storia della famiglia de Conti Guidi, coll' agiunte de Scipione Ammirato giovane. Florence, 1640, and 1650, 8. Delle Famiglie Fiorentine,

Florentine, Florence, 1615, folio. 9. Vescovi de Fiesoli di Volterra, e d' Arezzo, con l'aggiunta di Scipione Ammirato il giovane, Florence, 1637, quarto. 10. Opuscoli varii, Florence, 1583, in octavo. 11. Rime varie. Printed in a collection of poems, by different authors, Venice, 1553, in octavo. 12. Poesse sprituali, Venice 1634, in quarto. 13. Annotazioni sopra la seconda parte de Sonetti di Bernardino Rota fatti in morte di Porzia Capece sua moglia, Naples, 1560, in quarto.

AMMONIUS (ANDREW), a native of Lucca, who came and fettled in England. He lived fome time in Sir Thomas More's house, and afterwards in St. Thomas's college. There subsisted a ftrong friendship and close correspondence betwixt him and Erasmus. The advice which Erasmus gives him, in regard to pushing his fortune, has a good deal of humour in it, and was certainly intended as a fatire on the artful methods generally practifed by the feltish and ambitious part of mankind: "In the first place," fays he, "throw off all sense of shame; thrust yourself into every one's business, and elbow out whomsoever you can; neither love nor hate any one; measure every thing by your own advantage; let this be the scope and drift of all your actions. Give nothing but what is to be returned with usury, and be complaifant to every body. Have always two strings to your bow. Feign that you are solicited by many from abroad, and get every thing ready for your departure. Shew letters inviting you elsewhere, with great promises." Forture at length began to finile upon Ammonius, for he was appointed fecretary to Henry VIII. and honoured by pope Leo X. with a public character at the court of this prince; and in all appearance he would foon have rifen higher, had not death carried him off when he was but of a middle age: he died of the fweating fickness, in 1517.

Ammonius wrote the following Latin poetical pieces: I. Scotici conflictus historia, lib. i. 2. Bucolica, seu Eclogæ, lib. i. 3. De rebus nihili, lib. I. 4. Panegryicus quidam, lib. i. 5. Epigrammata, lib. i. 6. Poemata diversa.

AMONTONS (WILLIAM), was born in Normandy the last day of August, 1663. His father having removed to Paris, William received the first part of his education in this city. He was in the third form of the Latin school, when, after a considerable illness, he contracted such a deafness as obliged him to renounce almost all conversation with mankind. In this situation he began to think of employing himself in the invention of machines: he applied therefore to the study of geometry; and it is said, that he would not try any remedy to cure his deafness, either because he thought it incurable, or because it increased his attention. He studied also the arts of drawing, of surveying lands, and of building; and

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in a short time he endeavoured to acquire a knowledge of those more fublime laws which regulate the universe. He studied with great care the nature of barometers and thermometers; and, in 1687, he prefented a new hygroscope to the Royal Academy of Sciences, which was very much approved. He communicated to Hubin, a famous enameller, fome thoughts he had conceived concerning new barometers and thermometers; but Hubin had prevented him in some of his thoughts, and did not much regard the rest, till he made a voyage into England, where the same thoughts were mentioned to him by fome fellows of the Royal Society. Amontons found out a method to acquaint people at a great diftance, in a very little time, with whatever one pleafed. thod was as follows: Let there be people placed in feveral stations, at fuch a distance from one another, that by the help of a telescope a man in one station may see a signal made in the next before him; he must immediately make the same signal, that it may be seen by a person in the station next after him, who is to communicate it to those in the following station, and so on. These signals may be as letters of the alphabet, or as a cypher, understood only by the two persons who are in the distant places, and not by those who make the fignals. The person in the second station making the fignal to the person in the third the very moment he sees it in the first, the news may be carried to the greatest distance in as little time as is necessary to make the fignals in the first station. The distance of the feveral stations, which must be as few as possible, is measured by the reach of a telescope. Amontons tried this method in a small tract of land, before feveral persons of the highest rank at the court of France. In 1095, he published a book entitled, "Remarques et experiences physiques fur la construction d'une nouvelle clepsydre, fur les barometres, thermometres, et hygrometres;" and this is the only book he wrote, befides the pieces which we have of him in the Journal des Scavans. Though the hour-glasses made with water, fo much in use amongst the ancients, be entirely laid aside, because the clocks and watches are much more ufeful, yet Amontons took a great deal of pains in making his new hour-glafs, in hopes that it might ferve at fea, as being made in fuch a manner, that the most violent motion could not alter it's regularity; whereas a great agitation infallibly diforders a clock or watch. When the Royal Academy was new regulated in 1699, Amontons was admitted a member of it, and read there his "New Theory of Friction," in which he happily cleared up a very important part of mechanics. He had a particular genius for making experiments: his notions were delicate and just: he knew how to prevent the inconveniences of his new inventions, and had a wonderful skill in executing them. He was fuddenly feized with an inflammation in his bowels, which foon mortifying, occasioned his death, upon the 11th of October, 1705.

AMORY (THOMAS), an eminent diffenting minister, was born at Taunton in Somersetshire, Jan. 28, 1701; where he acquired his classical learning, under the care of Mr. Chadwick. From Taunton he was removed to Exeter, that he might be instructed in the French language by Mr. Majendie, a refugee minister in that city. After young Amory had obtained the knowledge of the French language, he returned to Mr. Chadwick, where he had for his schoolfellow Mr. Micaigh Towgood, the ablest advocate among the diffenters, in the points of controversy which occasion their separation from the church of England. At Lady-day, 1717, they were both put under the academical instruction of Mr. Stephen James, and Mr. Henry Grove, who, during the reign of Queen Anne, had been joint tutors at Taunton, for bringing up young persons to the miniftry; but upon the passing of the schifm bill, had desisted from that employment, till George I. was well established on the throne. Under these preceptors, Mr. Amory went through the usual preparatory learning; and in the fummer of 1722 was approved of as a candidate for the ministry. Being desirous of improvement, he removed, in the November following, to London, and attended a course of experimental philosophy under Mr. John Eames. Upon his return to Taunton, he preached alternately at feveral places in the neighbourhood, till, upon Mr. James's death in 1724 or 1725, and Mr. Grove's being chosen to succeed him as paster of the congregation at Fulwood, Mr. Amory was fixed as a flated affidant preacher to Mr. Darch of Hull Bishops; beside which, he had one monthly turn at Lambrook near South-Petherton, and another at West Hatch, four miles from Taunton. At the same time, he was requested by his uncle, Mr. Grove, to take a part in the instruction of the pupils, in the room of Mr. James; with which request he complied. The business assigned him he discharged with great ability and diligence; being well qualified for it by his knowledge in, and tafte for, the finest Grecian and Roman chassics, and by his thorough acquaintance with the best and latest improvements. in found philosophy. In 1730, he was ordained at Paul's meeting in Taunton, and from this time was united, in the congregation at Taunton, with Mr. Batfen; but that gentleman keeping the whole falary to himself, several of the principal persons in the society were fo displeased with him, that early in the spring of the year 1732, they agreed to build another meeting-house, and to choose Mr. Amory for their pastor. In the beginning of 1738, on the death of Mr. Grove, he became chief tutor to the academy at Taunton, and conducted the business of it with the same abilities, and the same candid and enlarged views, which had been displayed by that eminent man. In 1741, he married a daughter of Mr. Baker, a differting minister in Southwark; by whom he had feveral chil-Mr. Amory was fo happy with his people at Taunton, and so generally respected and beloved both in the town and the neighbourhood, that, perhaps, it may be deemed flrange that he should

be induced to quit his fituation. This, however, he did, in October 1759, at which time he removed to London, to be afternoon preacher to the fociety in the Old Jewry, belonging to Dr. Samuel Chandler. But the grand motive, besides the hope of more extensive usefulness. feems to have been, that he might advantageously dispose of his children, in which respect he succeeded. In 1766, he was elected a pastor of the society in the Old Jewry. In 1767, he was chosen one of the trustees to the charities of Dr. Daniel Williams. In 1768, the university of Edinburgh conferred upon him, by diploma, the degree of D. D. and in the same year he was elected one of the fix Tuesday lecturers at Salters' Hall, in the room of Dr. Jabez Earle, deceafed. In 1770, he became morning-preacher at Newington Green, and colleague with the Rev. Dr. Richard Price. When the diffenting ministers, in 1772, formed a defign of endeavouring to procure an enlargement of the toleration act, Dr. Amory was one of the committee appointed for that purpose. June 16th, 1774, he was feized with a fudden disorder which left him nearly in a state of insensibility till his death, which happened on the 24th of that month, and in the 74th year of his age. Dr. Amory's works confift chiefly of fermons, which in general were accurate, folid, and affectionate.

AMYOT (JAMES), great almoner of France, and bishop of Auxerre, was born of an obscure family at Melun, the 30th of October, 1514; and studied philosophy at Paris, in the college of cardinal Le Moine. He was naturally dull and heavy; but diligence and application made amends for these natural defects. Having taken the degree of master of arts at nineteen, he pursued his studies under the royal professors established by Francis I. viz. James Tufen, who explained the Greek poets; Peter Dones, professor of rhetoric; and Oronce Finé, professor of mathematics. He lest Paris at the age of twenty-three, and went to Bourges with the figur Colin, who had the abbey of St. Ambrose in that city. At the recommendation of this abbot, a fecretary of flate took Amyot into his house, to be tutor to his children. The great improvements they made under his direction induced the fecretary to recommend him to the princess Margaret duchess of Berry, only fifter of Francis I. and by means of this recommendation Amyot was made public professor of Greek and Latin in the university of Bourges: he read two lectures a day for ten years, a Latin lecture in the morning, and a Greek one in the afternoon. It was during this time he translated into French the " Amours of Theagenes and Chariclea," which Francis I. was so pleased with, that he conferred upon him the abbey of Bellosane. The death of this prince happening foon after, Amyot thought it would be better to try his fortune elsewhere, than to expect any preferment at the court of France; he therefore accompanied Morvillier to Venice, on his embally from

from Henry II. to that republic. When Morvillier was recalled from his embaffy, Amyot would not repais the Alps with him, choofing rather to go to Rome, where he was kindly received by the bishop of Mirepoix, at whose house he lived two years. It was here, that, looking over the manuscripts of the Vatican, he discovered that Heliodorus, bishop of Tricca, was the author of the "Amours of Theagenes:" and finding also a manuscript more correct and complete than that which he had translated, he was enabled thereby to give a better edition of this work. His labours. however, in this way did not engage him fo, as to divert him from pushing his fortune: he infinuated himself so far into the favour of cardinal De Tournon, that the cardinal recommended him to the king, to be preceptor to his two younger fons. While he was in this employment he finished his translation of Plutarch's Lives. which he dedicated to the king; and afterwards undertook that of Plutarch's Morals, which he ended in the reign of Charles IX. and dedicated to that prince. Charles conferred upon him the abbey of St. Cornelius de Compiegne, and made him great almoner of France and bishop of Auxerre; and the place of great almoner and that of curator of the university of Paris happening to be vacant at the same time, he was also invested in both of these employments. When Henry III. named Amyot commander of the order of the Holy Ghost, he decreed at the same time, as a mark of respect to him, that all the great almoners of France should be of course commanders of that order. Amyot did not neglect his studies in the midst of his honours, but revised all his translations with great care. He died the 6th of February, 1503, aged 78.

AMYRAUT (Moses), an eminent French divine, was born in September 1596, at Bourgueil, a small town of Touraine. Having gone through his course of philosophy, he was fent to Poictiers, to read law, to which he applied himself with great affiduity, and is faid to have spent sourteen hours a day in that study. At the end of his first year, he took the degree of licentiate: but Mr. Bouchereau, minister of Saumur, advising him to study divinity, and the reading of Calvin's Institutions having strongly inclined him to follow this advice, he acquainted his father that he earnestly defired to be a clergyman, and obtained his assent, though not without a good deal of difficulty. He went to fludy at Saurour, where he continued a confiderable time as student of divinity. Upon his admission into orders, he was presented to the church of St. Agnau, in the country of Mayne; where, after having lived eighteen months, he was invited to Saumur, to succeed Mr. Daille, appointed minister of Charenton. About the same time that the church of Saumur defired him for their minister, the academic council fixed upon him for professor of divinity. His admission to the professorship, with his previous examination, and his inaugural

thesis "De sacerdotio Christi," redounded much to his reputation. He was fent deputy to the national council at Charenton in 1631; and by this affembly was appointed to address the king, and lay before his majesty their complaints concerning the intraction of the edicts: he was particularly charged not to deliver his speech upon his knees, as the deputies of the former national fynod had done. He managed this affair with so much address that he was introduced to the king according to the ancient custom, and in the manner that was agreeable to the affembly: and it was on this occasion that he became acquainted with cardinal Richelieu, who conceived a greet esteem for him. About this time he published a piece, wherein he explained the mystery of predestination and grace, according to the hypothesis of Camero, which occasioned a kind of civil war amongst the protestant divines of France. Those who difliked the hypothesis, derided it as a novelty, especially when they faw themselves joined by the great Du Moulin, who accused Amyraut of Arianism. The authority of this famous divine, to whom the people paid a great respect and veneration on account of the many books of controverly he had published, made so deep an impression in the minds of many ministers, that, though Amyraut had published a piece, wherein he maintained Calvin to have held universal grace; yet many deputies at the national synod of Alencon came charged with inftructions against him, and some were even for deposing him. The deputies of the provinces beyond the Loire were the most violent against him: however, the fynod, after having heard Amyraut explain his opinion, in feveral fessions, and anfwer the objections made thereto, honourably acquitted him, and enjoined filence in respect to questions of this nature: but this was not strictly observed by either side.

In his "Apology," published in 1647, in behalf of the Protestants, Amyrant excuses, as well as he can, the civil wars of France; but he declares at the fame time, that he by no means intends to justify the taking up of arms against one's lawful sovereign upon any pretence what soever; and that he always looked upon it as more agreeable to the nature of the gospel and the practice of the primitive church, to use no other arms but patience, tears, and prayers. But notwithstanding his attachment to this destrine, he was not for obeying in matters of conscience, which plainly appeared when the fenefchal of Saumur imparted to him an order from the council of state, enjoining all those of the reformed religion to hang the outfide of their houses on Corpus Christi day. The seneschal notified this order to him on the eve of this holiday, intreating him at the fame time to perfuade the protestants to comply with it. To this Amyraut made answer, that, on the contrary, he would go and exhort his parishioners not to comply with it, as he himself was resolved not to obey such orders; that in all his fermons he had endeavoured to inspire his hearers with obedience and submission to superior powers,

but not when their consciences were concerned. Having thus acquainted the seneschal with his resolution, he went from house to house, laying before his parishioners the reasons why he thought they ought not to obey the order of the council. The king's lieutenant, however, not thinking it proper to support the seneschal, no tumust arose on this occasion.

Amyraut was a man of great charity: he bestowed on the poor his whole salary during the last ten years of his life, without distinction of Catholic or Protestant. He died the 8th of February, 1664, and was interred with the usual ceremonies of the academy. He left but one son, who was one of the ablest advocates of the parliament of Paris; but sled to the Hague after the revocation of the edict of Nantes: he had also a daughter, who died in 1645, a year and a half after she had been married. His works are chiefly theological, and very voluminous.

ANACHARSIS, an illustrious Scythian philosopher. He travelled to Athens in the time of Solon, with whom he contracted an intimate friendship; and Solon not only instructed him, but fought all opportunities of doing him honour. Anacharlis was kindly received also for his own take, and was the only stranger the Athenians had ever incorporated into their city. He had a quick and lively genius, a strong and masterly eloquence; and there was something fo determined and refolute in his manner, that those who imitated him were faid to speak in the Scythian style. He was extremely fond of poetry, and wrote upon certain laws of the Scythians and Greeks. Cræsus invited him to Sardis, and offered him money: but the philosopher answered, that he was "come to Greece to learn the laws and manners of that country; that he had no occasion for gold or filver; and that it would fuffice for him to return to Scythia a wifer and more intelligent man than he came from thence." After staying long in Greece, he prepared to return home: and passing through Cyzicum, he found that city celebrating very solemnly the feast of Cybele, and vowed to do the same, if he should get home in fafety. Upon his arrival in Scythia, he attempted to change the ancient customs of his country, and to establish those of Greece; which proved extremely disagreeable to the Scythians, and at length destructive to himself. For, entering one day a thick wood, to perform his vow to Cybele as fecretly as might be, he was difcovered in the midst of the solemnity, and shot dead with an arrow by the king himself. Laertius says, that he was shot by his brother as he was hunting, and expired with thefe words: "I lived in peace and fafety in Greece, whither I went for instruction; and envy has destroyed me here at home." Such is but soo often the fate of men, who are zealous to reform the manners, and amend the laws and customs of their country.

Many beautiful apophthegms of this philosopher are preserved by Vol. I. Bb Laertius,

Laertius, Plutarch, and other writers. He used to say, that "the vine produced three sorts of grapes, the first of pleasure, the second of drunkenness, the third of repentance." Struck with the Demagogical system of government at Athens, he expressed his surprise, that "in all their public assemblies wise men should debate matters, and sools determine them." One would suspect from this, that he would not have liked our English juries. He used to compare laws to cobwebs, and to ridicule Solon, who pretended to restrain the passions of men by pieces of writing. He often repeated, that "every man should labour particularly to make himself master of his tongue and his belly;" and he himself practised most rigidly what he thus prescribed to others, being both prudent in conversation, and temperate in diet.

ANACREON, a Greek poet, was born at Teos, a fea-port of The time when he flourished is uncertain; Eusebius placing it in the 62d, Suidas in the 52d, and Mr. Le Fevre in the 72d Olympiad. He is faid to have been about eighteen years of age, when Harpagus, the general of Cyrus, came with an army against the confederate cities of the Ionians and Æolians. The Milesians immediately submitted themselves; but the Phocæans, when they found themselves unable to withstand the enemy, chose rather to abandon their country than their liberty; and, getting a fleet together, transported themselves and families to the coast of France, where, being hospitably received by Nannus, the king of the country, they built Marseilles. The Teians soon followed their example: for, Harpagus having made himself master of their walls, they unanimoully went on board their ships, and sailing to Thrace, fixed themselves in the city of Abdera. They had not been there long, when the Thracians, jealous of their new neighbours, endeavoured to give them disturbance; and in these conflicts it seems to be, that Anacreon left those friends whom he celebrates in his epigrams. This poet had certainly a most delicate wit, but was too fond of pleasures, for love and wine had the dispotal of all his hours. Anacreon left Abdera, and went to the court of Polycrates at Samos, where he was received with great marks of friendship; and it was here he became enamoured with the handsome Bathyllus, mentioned by Horace. He is faid also to have loved the fair Cleobulus, whom he had like to have killed when a child, in the arms of his nurse, by rudely running against her as he reeled one day through the streets in figuor; and not content with this, he abused the child with scurrilous language. But the nurse wished he might one day commend him as much as he had then abused him, and her wishes were fulfilled; for, Cleobulus growing to be a beautiful youth, Anacreon fell in love with him, and wrote feveral verses in his praise. Ælian has endeavoured to clear Anacreon from the suspicion of entertaining any dithonourable paffion for these youths; but the general charge

against him in this respect is strong. How long Anacreon continued at Samos is uncertain, but it is probable he remained there during

the greatest part of the reign of Polycrates.

When he left Samos, he removed to Athens; having been invited thither by Hipparchus the eldest son of Pisistratus, one of the most virtuous and learned princes of his time, who, as Plato affures us, fent an obliging letter, with a vessel of fifty oars to convey him over the Ægean sea. After Hipparchus was slain by the conspiracy of Harmodius and Aristogiton, Anacreon returned to Teos, where he remained till the revolt of Histiaus, when he was obliged once more to remove to Abdera, where he died. manner of his death is faid to have been very extraordinary; for they tell us he was choaked with a grape-stone, which he swallowed as he was regaling on fome new wine. A fmall part only of Anacreon's works remain. Besides odes and epigrams, he composed elegies. hymns, and iambics: the poems which are extant confift chiefly of Bacchanalian fongs and love-fonnets. The odes of Anacreon, are flowers, beauties, and perpetual graces: it is familiar to him to write what is natural and to the life, he having an air fo delicate, fo easy, and so graceful, that among all the ancients there is nothing comparable to him. He flows foft and eafy, every where diffusing the joy and indolence of his mind through his verse, and tuning his harp to the smooth and pleasant temper of his soul.

ANCILLON (DAVID), a minister of the reformed church at Metz, was born there the 17th of March, 1617. He studied from the ninth or tenth year of his age in the Jesuits' college, where he gave fuch proofs of genius, that the heads of the fociety tried every means to draw him over to their religion and party; but he continued firm against their attacks, and thereupon took a resolution of studying divinity. He went to Geneva in 1633, and purfued a course of philosophy under Mr. Du Pin, and his divinity fludies under Spanheim, Diodati, and Tronchin, who conceived a very great efteem for him. He left Geneva in April 1641, and offered himself to the synod of Charenton in order to take upon him the office of a minister: his abilities were greatly admired by the examiners, and the whole affembly was fo highly pleafed with him, that they gave him the church of Meaux, the most considerable then unprovided for. Here he acquired a vast reputation for fearning, eloquence, and virtue, and was even highly respected by those of the Roman catholic communion. He returned to his own country in 1653, where he remained till the revocation of the edict of Nantes in 1685. He retired to Francfort after this fatal blow; and having preached in the French church at Hanau, the whole affembly was fo edified by it, that they immediately called together the heads of the families, in order to propose that he might be in-B b 2

vited to accept of being minister there. The proposition was agreed to, and they fent deputies to him, who obtained what they defired. He began the exercise of his ministry in that church about the end of the year 1685. His preaching made fo great a noise at Hanau, that the professors of divinity and the German and Dutch ministers attended his fermons frequently; the count of Hanau himfelf, who had never before been feen in the French church, came thither to hear Mr. Ancillon: they came from the neighbouring parts, and even from Francfort; people who understood nothing of French, flocked together with great eagerness, and faid they loved to see him speak. This occasioned a jealousy in the two other ministers, who were piqued at the esteem and affection shewn to their new colleague; they were displeased at it, and obliged him, by a thousand uneafy circumstances, to abandon voluntarily a place which they could not force him from. He returned to Francfort, where he would have fixed, if the circumstances of his family, which was very numerous, had not obliged him to go to fome other place where he might fettle himfelf; he chose Berlin, where he received a kind reception from his highness the elector of Brandenburgh; he was made minister of Berlin, and had the pleasure of seeing his eldest fon made judge and director of the French in that city, and his other fon rewarded with a pention, and entertained at the university of Francfort upon the Odor. He had likewise the satisfaction of seeing his brother made judge of all the French in the states of Brandenburgh: and Mr. Cayart, his fon-in-law, engineer to his electoral highness. He died at Berlin the 3d of September, 1692, aged feventy-five.

Mr. Ancillon published feveral works; and we cannot form a truer idea of the variety of learning which enlivened his conversation, than from a book entitled "Melange critique de litterature recuilli des conversations de seu M. Ancillon:" it was published at Basil in 1698, in two volumes in duodecimo, by Charles Ancillon the advocate, the eldest son of the minister, who died at Berlin in 1715.

ANCOURT (FLORENT-CARTON D'), an eminent French actor and dramatic writer, was born at Fontainbleau, October 1661. He studied in the Jesuits' college at Paris, under father De la Rue, who, discovering in him a remarkable vivacity and capacity for learning, was extremely desirous of engaging him in their order; but Ancourt's aversion to a religious life rendered all his efforts inessectual. After he had gone through a course of philosophy, he applied himself to the civil law, and was admitted an advocate at seventeen years of age. But falling in love with an actress, this induced him to go upon the stage; and, in 1680, he married this woman. As he had all the qualifications necessary for the theatre, he soon greatly distinguished himself: and not being satisfied with the applause only of an actor, he began to write pieces for the stage;

ill-will

many of which had fuch prodigious fuccefs, that most of the players grew rich from the profits of them. His merit in this way procured him a very favourable reception at court; and Lewis XIV. shewed him many marks of his favour. His sprightly conversation and polite behaviour made his company agreeable to all the men of figure both at court and in the city, and the most considerable perfons were extremely pleafed to have him at their houses. Having taken a journey to Dunkirk, to fee his eldest daughter who lived there, he took the opportunity of paying his compliments to the elector of Bavaria, who was then at Bruffels: this prince received him with the utmost civility, and having retained him a considerable time, difmitted him, with a present of a diamond valued at a thousand pistoles: he likewise rewarded him in a very generous manner, when, upon his coming to Paris, Ancourt composed an entertainment for his divertion. Ancourt began at length to grow weary of the theatre, which he guitted in Lent 1718, and retired to his estate at Courcellos le Roy, in Berry; where he applied himself wholly to devotion, and composed a translation of David's Psalms in verse, and a sacred tragedy, which were never printed. He died the 6th of December, 1726, at the age of fixty-five.

ANDERSON (Sir EDMUND), a younger brother of a good family in Lincolnshire, descended originally from Scotland. He received the first part of his education in the country, and went afterwards to Lincoln college in Oxford: from thence he removed to the Inner Temple, where he read law with great affiduity, and in due time was called to the bar; and in the nineteenth year of the reign of queen Elizabeth, he was appointed one of the queen's ferjeants at law. Some time after, he was made a judge; and, in 1581, being upon the Norfolk circuit at Bury, he exerted himfelf against the famous Brown, the author of those opinions which were. afterwards maintained by a fect called, from him, Brownists: for this conduct of judge Anderson, the bishop of Norwich wrote a letter to treasurer Burleigh, defiring the said judge might receive the queen's thanks. In 1582, he was made lord chief justice of the common pleas; and the year following received the honour of knighthood. In 1586, he was appointed one of the commissioners for trying Mary queen of Scots: on the 12th of October, the same year, he fat in judgment upon her; and on the 25th of the same month, he fat again in the star-chamber, when sentence was pronounced against this unhappy queen.

In the proceedings against those, who endeavoured to set up the Geneva discipline, Anderson greatly distinguished himself; and as he shewed great zeal on these occasions, so in the case of Udal, a puritan minister, who was confined in 1589, and tried and condemned the year following, we find this judge severely censured by Mr. Pierce. It is probable the judge himself was sensible of the

ill-will which his proceedings against the differents from the establifted church drew upon him; but it does not appear to have given him any great pain, fince in 1596 we have an account of his going the northern circuit, where he behaved with the same rigour; declaring in his charges, that fuch persons as opposed the established church, opposed her majesty's authority, and were in that light enemies to the state and disturbers of the public peace; wherefore of fuch he directed the grand juries to inquire, that they might be punished. He was indeed a very strict lawyer, who governed himfelf entirely by statutes: this he shewed on many occasions, particularly at the trial of Henry Cuffe, secretary to the earl of Effex, where the attorney-general charging the prisoner syllogistically, and Cuffe answering him in the same style, lord chief justice Anderson faid smartly, " I fit here to judge of law, and not of logic:" and directed Mr. Attorney to press the statute of Edward III. on which Mr. Cuffe was indicted. He was reputed severe, and strict in the observation of what was taught in courts, and laid down as law by reports. His steadiness was so great, that he would not be driven from what he thought right, by any authority whatever. This appeared in the case of Cavendish, a creature of the earl of Leicester; who had procured, by his interest, the queen's letters patent for making out writs of superfedeas upon exigents in the court of common pleas, and a meffage was fent to the judges to admit him to that office: with which, as they conceived the queen had no right to grant any fuch patent, they did not comply. He concurred also with his brethren in remonstrating boldly against several acts of power practifed in Elizabeth's reign. On the accession of king James he was continued in his office, and held it to the time of his death, which happened August 1, 1605. The printed works of this great lawyer, belides his "Readings," which are still in manuscript, are, I. Reports of many principal Cases argued and adjudged in the time of queen Elizabeth, in the common bench: London, 1664, folio. 2. Resolutions and judgments on the cases and matters agitated in all the courts of Westminster, in the latter end of the reign of queen Elizabeth: published at London, in 1653, quarto.

ANDERSON (ADAM), was born in Scotland. He was brother to the Rev. James Anderson, D. D. editor of the "Diplomata Scotiæ" and "Royal Genealogies," many years since minister of the Scots presbyterian church in Swallow-street, Piccadilly, and well known in those days among the people of that persuasion resident in London by the name of bishop Anderson, a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720. Adam Anderson was forty years a clerk in the South Sea house, and at length arrived to his acmè there, being appointed chief clerk of the stock and new annuities, which office he retained till

till his death. He was appointed one of the trustees for establishing the colony of Georgia in America, by charter, dated June 9, 5 Geo. II. He was also one of the court of assistants of the Scots corporation in London. The time of the publication of his "Historical and Chronological Deduction of Trade and Commerce," a work replete with useful information, was about the year 1762. He was twice married. Mr. Anderson died at his house in Red Lion-street, Clerkenwell, Jan. 10, 1775.

ANDRADA (DIEGO DE PAYVA D'), or ANDRADIUS, a learned Portugueze, was born at Conimbria, and diffinguished himfelf at the council of Trent, where king Sebastian sent him as one of his divines. He preached before the affembly the fecond Sunday after Easter, in 1562: nor was he contented with the service he did in explaining those points upon which he was confulted, but he employed his pen in defence of the canons of the council in a treatife entitled "Orthodoxarum explicationum, lib. x." He also wrote a book, which was published after his death, at Lisbon, in 1578, entitled "Defensio Tridentinæ sidei catholicæ quinque libris comprehensa adversus hæreticorum calumnias, et præsertim Martini Chemnitii." These pieces of Andrada have been printed several times, yet they are difficult to be met with. There is fcarce any catholic author who has been more quoted by the protestants than he, because he maintained some opinions a little extravagant concerning the falvation of the heathens. Andrada was esteemed an excellent preacher: his fermons were published in three parts, the second of which was translated into Spanish by Benedict de Alarcon. The Bibliotheque of the Spanish writers does not mention all his works; the book he wrote concerning the pope's authority, during the council, in the year 1562, is omitted. The pope's legates being very well pleased with this work, sent it to cardinal Borromeo. The court of Rome liked it extremely, and the pope returned the author thanks in a very obliging manner.

ANDREAS (JAMES), a famous Lutheran divine, was born at Waibling, in the duchy of Wirtemberg, on the 25th of March, 1528. His parents being poor, intended to bring him up to some mechanical business, and had agreed with a carpenter for that purpose; but some persons of distinction having discovered in him the marks of a promising genius, contributed to support him in the prosecution of his studies: he was accordingly educated under Alexander Marcoleon, and in the space of two years made himself master of the Latin and Greek, and of logic. In 1541, he was sent to Tubing, where he took his degree of bachelor of arts two years after; and having sinished his course of philosophy in 1545, he became master of arts. In 1546, he was appointed minister of the church

church of Stutgard, the metropolis of the duchy of Wirtemberg; but upon the publication of the Interim he was obliged to return to Tubing where he performed the office of minister. In 1553, he took his degree of doctor in divinity, and was appointed pastor of the church of Gopping, and superintendant of the neighbouring churches. In 1557, he went to the diet of Ratisbon, with Christopher, duke of Wirtemberg, and was appointed one of the fecretaries at the conference at Worms between the papilts and the divines of the Augustan confession. The same year he published his first work, "De coena Domini, Of the Lord's Supper." In 1558, he wrote a reply to Staphylus's book against Luther. In 1559, he was fent to Augsburg, where the diet of the empire was held. 1561, he was fent to Paris, to be present at the conference of Poiss; but it broke up before he came thither. Upon his return, he was appointed chancellor and rector of the university of Tubing. In 1565, he was invited to establish a church at Hagenaw, an imperial city, where he preached feveral fermons upon the principal points of the Christian religion, which were afterwards printed. In 1568, he affifted Julius, duke of Brunswick, in reforming his churches. In 1569, he took a journey to Heidelburg, Brunswick, and Denmark. In 1570, he went to Misnia and Prague, where the emperor Maximilian II. had a convertation with him upon an agreement in religion. In 1573, he was fent to Memming, an imperial town, to stop the progress of the Zuinglian doctrine, propagated by Eusebius Cleber; who being admonished by Andreas, before the fenate, and continuing inflexible, was removed from his ministry. 1586, he was engaged in a conference, at Mompelgard, with Theodore Beza, concerning the Lord's supper, the person of Christ, predeltination, baptism, the reformation of the popish churches, and other things; but this had the usual event of all other conferences, which, though defigned, as Thuanus observes, to put an end to difputes in divinity, are often the occasion of still greater. In 1587, he was fent to Nordling, as he had been to feveral other places, on church-affairs, and falling fick in his return, published his "Confession of Faith," to obviate the imputations of his adversaries: but he afterwards recovered, and was fent for again to Ratifbon, and then to Onolfbach, by Frederick, marquis of Brandenburg. Upon the publication of the conference at Mompelgard above-mentioned, he was accused of having falfely imputed some things to Beza, which the latter had never afferted; he therefore went to Bern, to clear himself of the charge. His last public act was a conference at Baden, in November, 1589, with John Patorius. When he found death drawing near, he made a declaration to feveral of his friends of his constancy in the faith which he had afferted, and shewed the most undoubted figns of a fincere devotion till he expired, on the 7th of January, 1590, aged fixty-one years and nine months.

months. He wrote a great number of books, the most remarkable of which was "On Concord."

ANDREAS (JOHN), a famous canonift of the fourteenth century, was born at Mugello, near Florence. He was very young when he went to Bologna to pursue his studies. Guy de Baif perceiving that Andreas, for want of money, could not demand his doctor's degree, procured it him gratis. The same professor pushed him on to stand for a professorship, which he also obtained. Andreas was professor at Padua about the year 1330; but he was recalled to Bologna, where he acquired the greatest reputation. We are told wonderful things concerning the aufterity of his life, that he macerated his body with prayer and fasting, and lay upon the bare ground for twenty years together, covered only with a bearfkin; this is attested by very good authors: but if the story which Poggius tells of him, in his Jests, be true, he must afterwards have relaxed much of this continency: for his wife found him in bed with his maid fervant.

Andreas had a beautiful daughter, named Novella, whom he loved extremely; and he is faid to have instructed her so well in all parts of learning, that when he was engaged in any affair, which hindered him from reading lectures to his scholars, he sent his daughter in his room: when, left her beauty should prevent the attention of the hearers, she had a little curtain to draw before her. To perpetuate the memory of this daughter, he entitled his commentary upon the Decretals of Gregory IX. "the Novellæ." He married her to John Calderinus, a learned canonist.

The first work of Andreas was his "Gloss upon the fixth Book of the Decretals," which he wrote when he was very young. wrote also "Glosses upon the Clementines," and a "Commentary in regulas Sexti," which he entitled "Mercuriales," because he either engaged in it on Wednesdays, diebus Mercurii, or because he inferted his Wednesdays' disputes in it. He enlarged the "Speculum of Durant," in the year 1347. Andreas died of the

plague at Bologna in 1348.

ANDREAS (JOHN), was born a Mahometan, at Xativa, in the kingdom of Valencia, and fucceeded his father in the dignity of alfaqui of that city. He was enlightened with the knowledge of the Christian religion, by being present at a sermon in the great church of Valencia on the day of the affumption of the bleffed Virgin, in 1487. Upon this he defired to be baptized, and in memory of the calling of St. John and St. Andrew, he took the name John Andreas. Having received holy orders, and from an alfaqui become a priest and minister of Christ, he began to preach and publish the contrary of what he had before believed and afferted; and was the means of converting many Moors. After this, he was fent for

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by the most catholic princes King Ferdinand and Queen Isabella, in order to preach in Grenada to the Moors of that kingdom, many of whom were brought to abjure Mahumed, and to turn to Christ. A little after this he was made a canon by their graces; and fent for again by the most Christian Queen Isabella to Arragon. At the desire of Martin Garcia, bishop of Barcelona, he undertook to translate from the Arabic, into the language of Arragon, the whole law of the Moors; and after having finished this undertaking, he composed his famous work of "The Confusion of the Sect of Mahumed:" it contains twelve chapters, wherein he has collected the fabulous stories, impostures, forgeries, brutalities, follies, obscenities, abfurdities, impossibilities, lies, and contradictions, which Mahumed, in order to deceive the simple people, has dispersed in the writings of that fect, and especially in the Alcoran. Andreas tells us he wrote this work, that not only the learned amongst Christians, but even the common people might know the different belief and doctrine of the Moors; and on the one hand might laugh at and ridicule fuch infolent and brutal notions; and on the other might lament their blindness and dangerous condition.

ANDREAS (Tobias), professor of history and Greek, at Groningen, born at Braunfels, in the county of Solms, the 10th of August, 1604. He studied philosophy at Herborn, under Alstedius; after which he went to Bremen, where he lived feveral years. He was one of the most constant auditors of Gerard de Neuville, a famous physician and philosopher; and as he had a defire to obtain a. public professorship, he prepared himself for it by several lectures, which he read in philosophy. He returned to his own country in 1628, where he did not continue long, but went to Groningen, being fent for by Henry Alting. He read lectures upon all parts of philosophy for some time, after which Alting got him to be tutor to the fon of a prince Palatine, in which employment he continued three years, part of which he spent at Leyden, and part at the Hague, at the court of the prince of Orange. He was called to Groningen in 1634, to succeed Janus Gebhardus, who had been professor of history and Greek. He discharged this trust in the most faithful manner till his death, which happened the 17th of October, 1676. Andreas was a great stickler for Mr. Des Cartes, which he shewed during the life and after the death of that philosopher: he wrote in defence of him against a professor of Leyden, whose name was Revius, and published an answer to him in 1653, entitled " Methodi Cartesianæ affertio oppositæ Jacobi Revii præf. Methodi Cartefianæ confiderationi theologicæ." The fecond part of this answer appeared the year following. He wrote likewise, in 1053, against Mr. Regius, in defence of the remarks of Mr. Des Cartes upon a programma, which contained an explication of the human mind. He taught the Cartesian philosophy in his own house,

house, though his professorship did not oblige him to that, and even when his age had quite weakened him. Mr. Des Marets acquaints us with these particulars, making mention of a Swiss student who dared not venture to attend upon the philosophical lectures of Tobias Andreas, for fear it should be known in his own country, where it might prove an obstacle to his promotion in the ministry.

ANDREINI (ISABELLA), a most celebrated actress towards the beginning of the 17th century, was born at Padua. She was also an excellent poetels; as appears from the eulogiums many learned men and great wits have bestowed upon her, and from the works the published. The Intenti of Pavia (fo the academists of this city are styled) were of opinion, they did their society an honour by admitting her a member of it; and she, in acknowledgment of this honour, never forgot to mention amongst her titles that of "Academica Infanta;" her titles were thefe, "Isabella Andreini, comica gelosa, academica infanta, detta l'accessa." She had one advantage which is not frequent amongst the most excellent actresses, which was an extraordinary beauty; and which, added to a fine voice, made her charm both the eyes and ears of the audience. Cardinal Cinthio Aldobrandini, nephew to Clement VIII. had a great esteem for her as appears by several of her poems. When the went to France, the was kindly received by their majesties, and by the highest persons at court: she wrote several sonnets in their praise, which are to be seen in the second part of her poem. died of a miscarriage, at Lyons, the 10th of June, 1604, in the fortyfecond year of her age. The death of this actress being a matter of general concern and lamentation, there were many Latin and Italian elegies printed to her memory; feveral of which were prefixed to her poems in the edition of Milan, in 1605.

ANDRELINUS (Publius Faustus), was born at Forli in Italy. He was a long time professor of poetry and philosophy in the university of Paris. Lewis XII. of France made him his poet laureate; and Erasmus tells us he was likewise poet to the queen. His pen was not wholly employed in making verses; for he wrote also moral and proverbial letters in prose, of which there is an edition printed at Strafburg in 1571, and another revised by the author in 1519. Andrelinus wrote also several poetical distichs in Latin, which were printed with a commentary by Josse Badius Ascensius, and translated verse for verse into French by one Stephen Prive. Andrelinus, when he was but twenty-two years old, received the crown of laurel. His love-verses, divided into four books, entitled "Livia," from the name of his mistress, were esteemed so fine by the Roman Academy, that they adjudged the prize of the Latin elegy to the author. The distichs of Faustus are not above two hundred, and confequently but a very small part of his poems, since, belides

besides the sour books of Love, and three books of Miscellaneous Elegies, there are twelve Eclogues of his printed in octavo, in 1549, in the collection of thirty-eight bucolic poets, published by Oporinus. The death of Andrelinus happened in the year 1518.

ANDREWS (LANCELOT), an eminent English divine, bishop of Winchester in the reigns of James I. and Charles I. born in London, in 1565. He had the rudiments of his education in the Cooper's free-school at Radcliffe, and was afterwards fent to Merchant-taylors: here he made a great proficiency in the learned languages; and Dr. Watts, residentiary of St. Paul's and archdeacon of Middlefex, who had lately founded fome scholarships at Pembroke-hall in Cambridge, fent him to that college for the first of his After he had taken the degree of bachelor of arts, he exhibitions. was chosen fellow of the college: when he became master of arts, he applied himself to the study of divinity; and being chosen catechift in the college, he read a lecture on the Ten Commandments every Saturday and Sunday, to which great numbers out of the other colleges of the university, and even out of the country, reforted as to a divinity-lecture. His reputation increasing daily, he began to be taken notice of by Sir Francis Walfingham, fecretary of state to Queen Elizabeth: who being unwilling so fine a genius should be buried in the country, procured him the vicarage of St. Giles's, Cripplegate, in London; and got him afterwards chosen a prebendary and residentiary of St. Paul's, and also prebendary of the collegiate church of Southwell. Being thus preferred, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's, in term time. Upon the death of Dr. Fulke, he was chosen master of Pembroke-hall, to which college he became a confiderable benefactor. He was also appointed one of the chaplains in ordinary to Queen Elizabeth, who took great delight in his preaching. He was in no less esteem with her fuccesfor king James I. who gave him the preference to all other divines as a preacher, and made choice of him to vindicate his fovereignty. His majesty having, in his "Defence of the Rights of Kings," afferted the authority of Christian princes over causes and persons ecclesiastical, cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemency and bitterness. The king employed Andrews to answer the cardinal, who did it with great spirit and judgment, in a piece entitled "Tortura Torti," &c. His majesty upon this promoted him to the bishopric of Chichester, to which he was consecrated November 3, 1605; and at the same time made him his almoner, in which place Andrews behaved with great honour and fidelity, not even making those advantages to himself which he might legally have done. Upon the vacancy of the bishopric of Ely, he was advanced to that see, and confecrated September 22, 1609. He was also nominated one of

the king's privy counsellors of England, and afterwards of Scotland, when he attended his majesty to that kingdom. When he had been nine years in the see of Ely, he was advanced to the bishopric of Winchester, and deanery of the king's chapel, which two last preferments he held till his death. This great prelate was in no less reputation and esteem with king Charles I. than he had been with his predecessors. He died at Winchester-house, in Southwark, September 27, 1626, and was buried in the parish-church of St. Saviour's. Besides his "Tortura Torti," bishop Andrews published "A Manual of private Devotions and Meditations for every Day in the Week;" and "A Manual of Directions for the Visitation of the Sick:" there were likewise several sermons and tracts in English and Latin of his, published after his death. He had a share in the translation of the Pentateuch, and the historical books from Joshua to the first book of Chronicles exclusively.

ANEAU, or Anulus (BARTHOLOMEW), a learned man of the fixteenth century, born at Bourges, in France, and educated under Melchior Volmar. He made great advances in polite literature, and imbibed the principles of the protestant religion, which Volmar professed. The reputation he had for his skill in the learned languages and poetry, induced the old echevins of Lyons to offer him a professorship of rhetoric in the college which they were going to erect in that city. Aneau cheerfully accepted the offer, and held the professorship above thirty years. He discharged his duty with great applause, and in 1542, was chosen principal of the college. He propagated the doctrines of the reformation among his scholars, but this he did very fecretly for a long time; and when it was perceived, it was at first only complained of; but an accident which happened on the fellival of the holy facrament in the year 1505, put a final stop to all his attempts in favour of protestantism, by a very fatal catastrophe. Upon that day, which was the 21st of June, as the procellion moved towards the college, there was a large stone thrown from one of the windows upon the hoft and the priest that Whether Aneau was the author of this infult or not is uncertain; the people however being enraged at it, broke into the college in a body and affaffinated Aneau, whom they supposed to be the guilty person; and the college itself was shut up next day by order of the city.

ANELLO (THOMAS), vulgarly called Massaniello, was a fisherman of Naples, born in 1623. The kingdom of Naples was subject to the house of Austria, and governed by a viceroy. The Neapolitans had supported the government in this house with great loyalty and liberality, and submitted themselves to many voluntary impositions and burthensome taxes in support of it. But in 1645, the necessities of the king requiring it, a new donative was thought of, and a new defign was formed to lay a fresh tax upon fruits, which comprehended all forts as well dry as green, as far as mulberries, grapes, sigs, apples, pears, &c. The people being thus deprived of their ordinary subsistence, took a resolution to disburthen themselves, not only of this, but of all other insupportable exactions formerly imposed. They made their grievances known to the viceroy by the public cries and lamentations of women and children, as he passed through the market-place; and petitioned him, by means of the cardinal Filomarino, the archbishop and others, to take off the said tax. He promised to redress the grievance, and convened proper persons to find out some method to take off the tax on fruits. But the farmers, because it was prejudicial to their interest, found some secret means to hinder the happy effect of this business, and dissuaded him from performing his promise to the people; representing to him, that all the clamour was made by a wretched rabble

only, not worth regarding.

Thomas Anello, or Massaniello, in the twenty-fourth year of his age, dwelt at this time in a corner of the great market-place at Naples. He was flout, of a good countenance, and of a middle stature. He wore linen slops, a blue waistcoat, and went barefoot, with a mariner's cap. His profession was to angle for little fish with a cane, hook, and line, as also to buy fish, and to retail them. This man, having observed the murmurings up and down the city, went one day very angry towards his house, and met with the famous Bandito Perrone and his companion, as he passed by a church where they had fled for refuge. They asked him, what ailed him. He answered in great wrath, I will be bound to be hanged, but I They laughed at his words, faying, A proper will right this city. fquire to right the city of Naples! Massaniello replied, Do not laugh: I fwear by God, if I had two or three of my humour, you should fee what I could do. Will you join with me? They anfwered, yes. Plight me then your faith; which they having done, he departed. A little after he fell into a great passion, upon his fith being taken from him by fome of the court, because he had not paid He then refolved to make use of the occasion of the murthe tax. murings of the people against the tax on fruit. He went among the fruit shops that were in that quarter, advising them that the next day, they should come all united to market, with a resolution to tell the country fruiterers, that they would buy no more taxed fruit.

A number of boys used to assemble in the market-place to pick up such fruit as fell. Massaniello got among these, taught them some cries and clamours suited to his purpose, and enrolled such a number of them between 16 and 17 years of age, that they came to be 500, and at last 2000. Of this militia he made himself general, giving every one of them in their hands a little weak cane. The shopkeepers observing his instructions, there happened the next day

of

a great tumult between them and the fruiterers, which the regent of the city sent Anaclerio, the elect of the people, to quell. Among the fruiterers was a cousin of Massaniello's, who, according to the instructions given him, began more than any to instame the people. He saw that he could sell his fruit but at a low price, which, when the tax was paid, would not quit cost. Hereupon he immediately fell into a great rage, threw two large baskets on the ground, and cried out, God gives plenty, and the bad government a dearth: I care not a straw for this fruit, let every one take of it. The boys eagerly ran to gather and cat the fruit. Massaniello rushed in among them, crying, No tax, no tax. But Anaclerio threatening him with whipping and the gallies, not only the fruiterers, but all the people, threw sigs, apples, and other fruits with great sury in his face. Massaniello hit him on the breast with a stone, and encouraged his militia of boys to do the same: but Anaclerio saved his life by slight.

Upon this fuccess, the people flocked in great numbers to the market-place, and exclaimed aloud against those intolerable grievances under which they groaned; protesting their resolution to submit no longer to them. The sury still increasing, Massaniello leapt upon the highest table which was among the fruiterers, and harangued the crowd, comparing himself to Moses, who delivered the Egyptians from the rod of Pharaoh; to Peter, who was a fisherman as well as himself, yet rescued Rome and the world from the slavery of Satan; promising them a like deliverance from their oppressions by his means, and protesting his readiness to lay down his life in such a glorious cause. Massaniello repeating often these and such like words, wonderfully inslamed the minds of the people, who were disposed in their hearts to co-operate with him to

this purpose.

To begin the work, there was fire put to the house that was next the toll house for fruit, both which were burnt to the ground, with all the books and accounts, and goods, and furniture. This being done; every one shut up his shop; and, the numbers increasing, many thousand people uniting themselves, went to other parts of the city, where all the other toll-houses were: them they plundered of all their writings and books, great quantities of money, with many rich moveables; all which they threw into a great fire of straw, and burnt to ashes in the streets. The people, meeting with no relistance, assumed more boldness, and made towards the palace of the viceroy. The first militia of Massaniello, consisting of 2000 boys, marched on, every one lifting up his cane with a piece of black cloth on the top, and with doleful and loud cries, excited the compassion, and intreated the affistance of their fellow citizens. Being come before the palace, they cried out amain, that they would not be freed of the fruit tax only, but of all others, especially that

of corn. At last they entered the palace and risled it, notwith-standing the resistance of the guards, whom they disarmed. The viceroy got into his coach to secure himself within the church of St. Lewis; but the people spying him, stopped the coach, and with naked swords on each side of it, threatened him, unless he would take off the taxes. With fair promises, and all assurances of redress, and by throwing money among the multitude, which they were greedy to pick up, he got at last safe into the church, and ordered the doors to be shut. The people applied to the prince of Bisgnano, who was much beloved by them, to be their defender and intercessor. He promised to obtain what they desired; but finding himself unable, after much labour and satigue, to restrain their licentiousness or quell their sury, he took the first opportunity of disengaging himself from the labyrinth of that popular tunnult.

After the retirement of the prince, the people, finding themselves without a head, called out for Massaniello to be their leader and conductor, which charge he accepted. They appointed Genoino, a priest of approved knowledge, temper, and abilities, to attend his person; and to him they added for a companion the aforenamed famous Bandito Perrone. Massaniello, by his spirit, good sense, and bravery, won the hearts of all the people, infomuch that they became willing to transfer unto him folemnly the supreme command, and to obey him accordingly. A stage was erected in the middle of the market-place, where, clothed in white like a mariner, he with his counsellors gave public audience, received petitions, and gave fentence in all causes both civil and criminal. He had no less than 150,000 men under his command. An incredible multitude of women also appeared with arms of various forts, like so many Amazons. A lift was made of above 60 persons, who had farmed the taxes, or been any way concerned in the cultom-houses; and, as it was faid they had enriched themselves with the blood of the people, and ought to be made examples to future ages, an order was iffired, that their houses and goods should be burnt, which was executed accordingly, and with fo much regularity, that no one was fuffered to touch the least thing or carry it away. Many, for stealing but very small trifles from the flames, were hanged by the public executioner in the market-place, by the command of Maftaniello.

While these horrid tragedies were acting, the viceroy thought of every method to appease the people, and bring them to an accommodation. He applied to the archbishop, of whose attachment to the government he was well assured, and of whose paternal care and assection for them the people had no doubt. He gave him the original charter of Charles V. (which exempted them from all taxes, and which they had all along insisted upon) consirmed by lawful authority, and likewise an indulgence or pardon for all offences

whatfoever committed. The bishop found means to induce Masfaniello to convoke all the captains and chief commanders of the people together, and great hopes were conceived that an happy accommodation would enfue. In the mean time 500 banditti, all armed on horseback, entered the city, under pretence that they came for the service of the people, but in reality to destroy Massaniello, as it appeared afterwards; for they discharged several shots at him, fome of which very narrowly missed him. This immediately put a stop to the whole business, and it was suspected that the viceroy had some hand in the conspiracy. The streets were immediately barricaded, and orders were given that the aqueducts leading to the castle, where the viceroy and family and all the principal officers of state were, should be cut off, and that no provisions, except some few roots and herbs, should be carried thither. The viceroy applied again to the archbishop, to affure the people of his fincere good intentions towards them, his abhorrence of the deligns of the banditti, and his refolution to use all his authority to bring them to due punishment. Thus the treaty was again renewed, and soon completed; which being done, it was thought proper that Maffaniello should go to the palace to visit the viceroy. He gave orders that all the streets leading to it should be clean swept, and that all mafters of families should hang their windows and balconies with their richest filks and tapestries. He threw off his mariner's habit. and dreffed himself in cloth of silver, with a fine plume of feathers in his hat; and mounted upon a prancing steed, with a drawn fword in his hand, he went attended by fifty thousand of the choicest of the people.

While he was in conference with the viceroy in a balcony, he gave him furprifing proofs of the ready obedience of the people. Whatever cry he gave out, it was immediately echoed; when he put his finger upon his mouth, there was a profound universal filence, that scarce a man was heard to breathe. At last he ordered that they should all retire, which was punctually and prefently obeyed, as if they had all vanished away. On the Sunday following the capitulations were figned and folemnly fworn to in the cathedral church to be observed for ever. Massaniello declared, that now having accomplished his honest designs, he would return again to his former occupation. If he had kept this resolution, he might justly have been reckoned one of the greatest heroes that any age or country ever produced. But as it is diverfely reported, either through the instigations of his wife and kindred, through fear, or allured by the taited sweets of rule and power, he still continued his authority: and what is worfe, exercifed it in a very capricious and tyrannical manner, informuch, that his best friends began to be afraid of him.

He seems indeed to have fallen into a phrenzy, which might naturally enough be occasioned by his sudden elevation, his care, and vigilance (for he seldom either eat or slept during the whole trans-Vol. I. D d action,) action), and by his immoderate drinking of strong wine, which excess he gave into on the happy event. Four hardy gentlemen took an opportunity of assassing him. As he fell, he only cried out, "Ungrateful traitors!" His head was thrown into one ditch, and his body into another.

ANGELIS (DOMINICO DE), author of several pieces relating to the history of literature, was born the 14th of October, 1675, at Lecce, the capital of Otranto in the kingdom of Naples, of one of the noblest and most considerable families in that city. He began his studies at Lecce, and at seventeen years of age went to finish them at Naples, where he applied very closely to the Greek language and geometry. He went afterwards to Macerata, where he was admitted doctor of law. His defire of improvement induced him also to travel into France and Spain, where he acquired great reputation. Several Academies of Italy were ambitious of procuring him as a member: accordingly we find his name not only amongst those of the Transformati and Spioni of Lecce, but also in that of the Investiganti of Naples, in the academy of Florence, and in that of the Arcadians at Rome; the last of which he was admitted into the 8th of August, 1698. He received holy orders very early, and was afterwards capon and grand penitentiary of the church of Lecce, vicar general of Viesti, Gallipoli, and Gragnano, first chaplain of the troops of the kingdom of Naples and of the pope, auditor of M. Nicholas Negroni, and afterwards of the cardinal his uncle. Whilst Philip V. of Spain was master of the kingdom of Naples, he was honoured with the title of principal historiographer, and afterwards became fecretary to the duke of Gravina. He died at Lecce the 9th of August, 1719.

ANGELUS (CHRISTOPHER), a learned Greek of the feven-teenth century, anthor of feveral works. He was born at Peloponnesus in Greece, and obliged by the Turks to abandon his country on account of his religion, after having suffered a variety of torments. He came afterwards to England, where he was supported by the bithop of Norwich and several of the clergy. By this prelate's recommendation, he went to Cambridge, and studied about three years in Trinity college. In Whitsuntide 1610, he removed to Oxford, and studied at Baliol college, where he did great service to the young scholars of the university, by instructing them in the Greek language: in which manner he employed himself till his death, which happened on the 1st of February, 1638.

His works are as follow: 1. Of the many stripes and torments inflicted on him for the Faith he had in Jesus Christ, Oxon, 1617, in Greek and English. 2. Enchiridion de institutis Græcorum, Cambridge, 1619, in Greek and Latin. 3. An encomium on the kingdom of Great Britain, and the two flourishing sister Universities,

Cambridge

Cambridge and Oxford. Cambridge, 1619. 4. De apostasia ecclesiæ, et de homine peccati, scil. Antichristo, London, 1624, Greek and Latin.

ANGLUS (THOMAS), English priest, well known for the fingularity of his opinions, and several little tracts which he wrote in the seventeenth century, was born of a good family. He went by several names: Mr. Baillet says his true name was White, but that he used to disguise it under that of Candidus, Albius, Bianchi, and Richworth; but he was most known in France by the name of Thomas Anglus. Des Cartes generally called him Mr. Vitus. He passed some time in most countries of Europe; but his longest flay was at Rome and Paris. When he was in England, he lived a confiderable time in the family of Sir Kenelm Digby, and feems to have had a great esteem for the opinions of this gentleman, as may be feen in his writings; particularly in the preface to his Latin work, " Concerning the Institutions of the Peripatetic Philofophy, according to the Hypothesis of Sir Kenelm." He was a great advocate for the peripatetic philosophy. He attempted even to make the principles of Aristotle subservient to explaining the most impenetrable mysteries of religion; and with this view he engaged in the discussion of predestination, free-will, and grace. He is allowed to have been a man of an extensive and penetrating genius; but having no talent at distinguishing the ideas, which should have ferved as the rule and foundation of his reasoning, he could not clear up the difficulties wherein he involved himself. On the 10th of June, 1658, the congregation of the Index Expusgatorius at Rome condemned fome treatifes of Thomas Anglus. The doctors of Douay censured two and twenty propositions extracted from his facred inflitutions. He published his "Supplicatio postulativa justitiæ," in opposition to their censure, wherein he complains that they had given him a vague undetermined censure, without taxing any particular proposition. He died soon after the restoration of Charles II.

ANGRIANI, or AYGNANI (MICHAEL), commonly called Michael of Bologna, a divine of distinguished learning in the four-teenth century, born at Bologna in Italy, where he entered into the order of the Carmelites. He studied afterwards at the university of Paris, where he received his degree of doctor. In the general chapter of his order, held at Ferrara in 1354, in that of Bourdeaux in 1358, and in that of Treves in 1362, he was named regent of the convent at Paris. In the year 1372, he assisted at the general chapter held at Aix in Provence, under the character of definitor of the province of Bologna; and here he received the title of master, that is, doctor of divinity, which was likewise given him in the general D d 2

chapters held at Puy in Languedoc in 1375, and at Bruges in 1379,

where he affifted as provincial of his province.

The great schism which divided the church after the death of pope Gregory IX. occasioned likewise a division amongst the religious orders, particularly that of the Carmelites. The convents of Germany, Hungary, Bohemia, Poland, Denmark, Sweden, Norway, Pruffia, Flanders, Friefland, and feveral other provinces contiguous to Germany, together with Tuscany, Lombardy, and the other countries of Italy, acknowledged pope Urban VI. but those of France, Spain, Scotland, and Naples, Supported the party of pope Clement VII, which was joined also by Bernard Olensis, or Oleri, the seventeenth general of the order of the Carmelites, and for this reason he was deposed by pope Urban, who gave orders, in the general chapter held at Bruges in 1379, that another superior should be elected out of the countries which had submitted to his authority. The chapter obeyed the pope's directions, and chose Angriani under the title of vicar general, which was confirmed by a bull of that pope, dated the 19th of April, 1380; and the year following he was chosen general of the order by the chapter held at Verona; the provincials of the provinces who declared for Clement VII: not being present, their places were supplied by other monks named in their room; and in 1385, he had the fame honour conferred on him by the general chapter held at Bamberge, in the province of Upper Germany. But the year following going to Genoa, to wait upon pope Urban VI, he was deposed from his office, without any cause alledged for it; some persons indeed supposed it might be owing to his being an intimate friend and confidant of certain cardinals whom the pope caused to be put to death about that time; others imagined it to be owing to some suspicions which the pope entertained against the archdeacon of Bruges, who had been Angriani's scholar. Angriani being discharged from his office, retired to the convent of Bologna. But notwithstanding his having been thus deposed from the generalship of his order by Urban, pope Boniface IX. made him vicar general of the province of Bologna, in 1394: and in 1396, he was present at the general chapter of Placentia, as definitor of the same province. ' He died at Bologna, the 16th of November, 1400, according to Father Lewis de Sainte Therefe; or the 1st of December, 1416, according to Trithenius and Du Pin.

ANNAND (WILLIAM), dean of Edinburgh in Scotland, the fon of William Annand, minister of Air, the head burgh royal of the shire of Air, in the diocese of Glasgow, was born at Air in 1633. In 1651, he was admitted a scholar in University college in Oxford; and though he was put under the care of a presbyterian tutor, yet he took all occasions to be present at the sermons preached by the loyal divines in and near Oxford. In 1656, being then bachelor of

arts, he received holy orders from the hands of Dr. Thomas Fulwar, bishop of Ardfert, or Kerry, in Ireland, and was appointed preacher at Weston on the Green, near Bicester, in Oxfordshire. where he met with great encouragement from Sir Francis Norris. lord of that manor. After he had taken his degree of master of arts. he was presented to the vicarage of Leighton-Buzzard in Bedfordshire; where he distinguished himself by his edifying manner of preaching, till 1662, when he went into Scotland, in quality of chaplain to John earl of Middleton, the king's high-commissioner to the church of that kingdom. In the latter end of the year 1663, he was instituted to the Tolbooth church, at Edinburgh, and from thence was removed some years after to the Trone church of that city, which is likewise a prebend. In April 1676, he was nominated by the king to the deanery of Edinburgh; and in 1685, he commenced doctor of divinity in the university of St. Andrews. He died the 13th of June 1689. Dr. Annan wrote several pieces, particularly the following, viz. 1. The Doctrine of the Catholic Church. 2. Solutions of many proper and profitable Questions. 3. A short Discourse tending to prove the legality, decency and expediency, of fet Forms of Prayers. 4. The Lord's prayer explained. 5. The Mystery of Godliness. 6. Glory to the Father, &c. 7. A twofold subject displayed and opened.

ANNAT (FRANCIS), confessor to Lewis XIV. was born at Rouergue, in 1590. He became a Jesuit in 1607, and professed the fourth vow in 1624. He taught philosophy at Toulouse fix years, and divinity feven; and having discharged his duty in each of these capacities with great applause, he was invited to Rome, to act as censor-general of the books published by the Jesuits, and theologist to the general of the society. Upon his return to his own province, he was appointed rector of the college of Montpellier and of Toulouse. He affisted as deputy of his province at the eighth congregation general of the Jesuits held at Rome in 1645, where he diffinguished himself in such a manner, that father Vincent Caraffa, general of the Jesuits, thought no person more fit to discharge the office of affiftant of France, which had been vacant for some time. The ninth congregation general gave him the same post, under Francis Picolimini general of the fociety, upon whose death he was made provincial of the province of France. Whilst he was engaged in this employment, he was chosen confessor to his most Christian Majesty in 1654 and after having discharged this office sixteen years, he was obliged to folicit his dismission, his great age having much impaired his hearing. Father Sotueil, from whom these particulars are taken, gives him the character of a person of great virtues, perfect difinterestedness, modesty, and humility; exact in practifing the observances and discipline of his order; extremely cautious

in using his interest for his own advantage, or that of his family;

and of uncommon zeal for religion.

Father Annat wrote several books, some in Latin, and others in French. What he wrote in answer to the provincial letters has been much commended. He died at Paris in 1670.

ANNESLEY (ARTHUR), earl of Anglesey, and lord privy seal in the reign of king Charles II. was born July 10, 1614, at Dublin, and continued in Ireland till he was ten years old, when he was fent to England. At fixteen he was entered fellow commoner at Magdalen college, Oxford, where he purfued his studies about three or four years. In 1634, he removed to Lincoln's Inn, where he Audied the law with great affiduity till his father fent him to travel. He made the tour of Europe, and continued some time at Rome, whence he returned to England in 1640, and was elected knight of the shire for the county of Radnor, in the parliament which fat at Wellminster in November of the same year; but the election being contested, he lost his seat by a vote of the house that Charles Price, efg. was duly elected. In the beginning of the civil war, Mr. Annesley inclined to the royal cause, and sat in the parliament held at Oxford in 1643; but afterwards reconciled himself so effectually to the parliament, that he was taken into their confidence, and appointed to go as a commissioner to Ulster in 1645. Soon after, being displeased with his situation, he returned to England, where he found all things in confusion. After the death of Cromwell, Mr. Annesley, though he doubted whether the parliament was not dissolved by the death of the king, resolved to get into the house if it was possible; and he behaved in many respects in such a manner as shewed what his real sentiments were, and how much he had the refettling of the constitution at heart.

Soon after the reftoration, Mr. Annesley was created earl of Anglefey: in the preamble of the patent, notice is taken of the fignal services rendered by him in the king's restoration, He had always a confiderable there in the king's favour, and was heard with great attention both at council and in the house of lords. In 1667, he was made treasurer of the navy; and on the 4th of February, \$671-2, his majesty in council was pleased to appoint the duke of Buckingham, the earl of Anglesey, the lord Holles, the lord Ashley Cooper, and Mr. fecretary Trevor, to be a committee to perufe and revise all the papers and writings concerning the settlement of Ireland, from the first to the last, and to make an abstract thereof in writing; and accordingly, on the 12th of June, 1672, they made their report at large, which was the foundation of a commission, dated the 1st of August, 1672, to prince Rupert, the dukes of Buckingham and Lamierdale, earl of Anglesey, lords Ashley and Holles, fir John Trevor, and fir Tho. Chichelev, to inflect the fettlements of Ireland,

and all proceedings thereunto. In 1673, the earl of Anglesey had the office of lord privy feal conferred upon him. In October 1680. his lordship was charged by one Dangerfield in an information delivered upon oath, at the bar of the house of commons, with endeavouring to stifle evidence concerning the popish plot, and to promote the belief of a presbyterian one. The uneafiness he received from this attack, did not hinder him from speaking his opinion freely of those matters in the house of lords, particularly in regard to the Irish plot. The duke of Ormond having exhibited a charge against him, on account of his reflections on the earl of Cattlehaven's memoirs, this produced a tharp contest betwixt these two peers, which ended in the earl of Anglesey's losing his place of lord privy feal, though his enemies were forced to confess, that he was hardly and unjully treated. After this diffrace, he remained pretty much at his country-feat at Blechingdon in Oxfordshire, where he devoted his time to his studies, and meddled very little with public affairs. However he got into favour again, in the reign of king James II. and it is generally believed he would have been appointed lord chancellor of England, if not prevented by his death, which happened April 6, 1686, in the 73d year of his age. His writings, which are extant are proofs of his learning and abilities; but the This was " A largest and most valuable of all his works was lost. history of the troubles in Ireland from 1641 to 1660."

ANNESLEY or ANELEY (SAMUEL), a very eminent nonconformist minister, son of John Aneley, of Hareley, in Warwickshire, was born about the year 1620, and his father dying when he was four years old, the care of his education devolved on his mother, who was a very prudent and religious woman. In Michaelmas term 1635, he was admitted a student in Queen's-college at Oxford, where, at the usual times, he took the degrees of bachelor, and master of arts. While he was in the university, he was particularly remarkable for temperance and industry. He commonly drank nothing but water, and though he is faid to have been but of flow parts, yet he supplied this defect in nature, by prodigious application. He was from his youth inclined to the ministry, and his defires, we are told, were much fortified by a dream of his, which was, that being a minister, he was sent for by the bishop of London, who condemned him to be burnt for a martyr. In all probability this dream which he had in his childhood, might be owing to his reading the writings of John Fox, which in those days were put into most young people's hands. There is some dispute as to his receiving holy orders, that is to fay, whether he had them from a bithop, or according to the presbyterian way. In 1644 he became chaplain to the earl of Warwick, then admiral of the parliament's fleet. In process of time his own behaviour, and the great interest he had with fuch as were then in power, procured him a very good

establishment at Cliffe in Kent. Here he succeeded Doctor Griffith Higges, who was ejected for his loyalty. On the twenty-fixth of July 1648, he preached the fast fermon before the house of commons, which by their order was printed. About this time alfo, he was honoured with the title of doctor of laws, by the university of Oxford, which has given occasion to some very severe reflections. The same year, viz. the twenty-fifth of August, he went to sea with his patron the earl of Warwick, who was employed in giving chace to that part of the English navy which went over to the then prince, afterwards king Charles II. The doctor continued at sea till the tenth of December in the same year, when he returned to London. Some time after this, he quitted his Kentish living. much against the will of his parishioners, that he might keep the promise he had made them, when they were in another disposition. In 1657 he was nominated by Oliver lord-protector, lecturer at St. Paul's, and afterwards, viz. in 1658, was prefented by Richard lord-protector, to the vicarage of St. Giles's, Cripplegate. But this presentation growing quickly useless, he, in 1660, procured another from the trustees for the maintenance of ministers, being also a commissioner for the approbation and admission of ministers of the gofpel, after the presbyterian manner. His second presentation growing as much out of date as the first, he, before the end of the year, viz. August the twenty-eighth, 1660, obtained a third prefentation of a more legal stamp from king Charles II. Yet even this did not keep him there long; for in 1662 he was ejected for non-conformity. It is faid that the earl of Anglesey, who was his near relation, took fome pains to persuade him to conform, and even offered him a confiderable preferment in the church, in case he would have complied with his request; but the doctor refused, and continued to preach privately during that king's reign, and fo long as James II. fat on the throne. His non-conformity, we are told, created him troubles, but no inward uneafinefs. His goods were distrained for keeping a conventicle; but Dr. Calamy remarks it as the judgment of God, that a justice of peace died, as he was figning a warrant to apprehend him. As he had a very strong constitution, fo he laboured earnestly in the work of his ministry for no less than fifty-five years. At last, in the year 1696, he was attacked by a painful distemper, which, after seventeen weeks intolerable torture, put an end to his life the last day of that year.

ANSELM (archbishop of Canterbury, in the reigns of William Rusus and Henry I.) was born in the year 1033, at Aost, a town belonging to the duke of Savoy. After having travelled for some time in France, he took the monastic habit in the abbey of Bec, in Normandy, of which Lansranc, afterwards archbishop of Canterbury, was then prior. Three years after, when Lansranc was made abbot of Caen, Anselm succeeded him in the priory of Bec;

and

and when Herluin, abbot of that monastery, died, Anselm was promoted to the abbacy. In 1092, Anselm came over to England, and foon after his arrival, William Rufus nominated him to the fee of Canterbury, which he was with much difficulty prevailed upon to accept; he was confecrated with great folemnity on the 4th of December, 1003. Soon after his confectation, the king having a defign to take the duchy of Normandy from his brother Robert, and endeavouring to raife what money he could for that purpofe, Anselm made him an offer of five hundred pounds, which the king, thinking too little, refused to accept, and the archbishop thereby fell under his majesty's displeasure. The next year, the king being ready to embark for Normandy, Anfelm waited on him, and defired leave to convene a national fynod; but the king refused his request, and treated him very harthly, whereupon the archbishop and his retinue withdrew from court. Another cause of the misunderstanding between the king and the archbishop, was Anselm's desiring leave to go to Rome, to receive the pall from pope Urban II. whom the king of England did not acknowledge as pope, being in the interest of his competitor Guibert. Soon after, the bishops, being influenced by the court, threw up their canonical obedience, and renounced Anselm for their archbishop. thereupon defired a paffport to go abroad till the present misunderstandings could be made up; but the king refused this request: he consented, however, that there should be a suspension of the affair from March to Whitsuntide. But before the expiration of this term, he broke through this agreement, and banished several clergymen who were in the interest of Anselm. The bishops having in vain endeavoured to foften Anselm into a compliance, the king, by the advice of his great men, at length received him into favour upon his own terms; and because Anselm persisted in refusing to receive the pall from the king's hands, it was at last agreed, that the pope's nuncio, who had brought the pall into England, should carry it down to Canterbury, and lay it upon the altar of the cathedral, from whence Anselm was to receive it, as if it had been put into his hands by St. Peter himself. Anselm accordingly went to Canterbury, and received the pall with great folemnity.

Anselm finding himself too weak to oppose the corruptions of the times, resolved to go in person to Rome, to consult the pope; but the king, to whom he applied for leave to go out of the kingdom, resused his request: the archbishop, however, being determined upon the voyage, embarked at Dover. As soon as the king heard Anselm had crossed the channel, he seized upon the archbishopric. Anselm got safe to Rome, and was honourably received by the pope, whom he accompanied to his country seat near Capua: and here he wrote a book concerning the incarnation of our Saviour. The pope wrote to the king, enjoining him, by his authority, to reinstate Anselm in all the profits and privileges of his see. Anselm

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was very ferviceable to his holiness in the council of Bari, held to oppose the errors of the Greek church, with respect to the procesfion of the Holy Ghost. In this fynod, he answered the objections of the Greeks in such a manner, that he filenced them, and gave general fatisfaction to the western church. The pope upon this occasion gave him the title of "alterius orbis papa," i. e. pope of the other world, meaning England. After the fynod of Bari was ended, the pope and Anselm returned to Rome, where an ambassador from England was arrived, in order to disprove Anselm's allegations and complaints against his master; and partly by presents, and partly by promises, he got the court of Rome to desert Anselm. The archbishop, perceiving how matters stood, would have gone to Lyons, but the pope would not part with him; and in order to footh him after his disappointment, he lodged him in a noble palace, where he made him frequent vifits; and a council being fummoned about this time to fit at Rome, Anfelm had a very honourable feat affigned him and his successors, this being the first time of an archbishop of Canterbury's appearing at a Roman synod. When the council broke up, Anselm immediately left Rome, and returned to Lyons, where he stayed till he heard of the death of King William s and Pope Urban, which happened not long after his removal to that city.

Henry I. having succeeded to the throne of England, invited Anfelm to return to his archbishopric. Upon his arrival in England, he was received with extraordinary respect by the king and people; but when it was required that he should be re-invested by the king, and do the customary homage of his predecessors, he resused to comply, alledging the canons of the late synod at Rome about investitures. The king was not a little disgusted at Anselm's non-compliance: it was agreed, however, that the dispute should rest till the Easter following; and in the mean time some persons were to be sent to Rome, to try if they could persuade the pope to dispense with the canons of the late synod, in relation to investitures: but the

pope refused to comply, and Anselm left England.

Anselm soon after made a visit to the counters Adela, at her castle in Blois. At this lady's intercession, the king, when he came to Normandy, agreed to meet Anselm, who accordingly waited upon his majesty, at a castle called l'Aigle, where the king restored to him the revenues of the archbishopric; but would not permit him to come to England, unless he would comply in the affair of the investitures, which Anselm resusing to do, he continued in France, till the matter was laid again before the pope. And now the English bishops, who had taken part with the king against Anselm, began to change their minds, as appears by their letter directed to Anselm in Normandy, wherein they press him to come over with all speed, promising to stand by him, and to pay him the regard due to his character. Anselm expressed his satisfaction at this behaviour

of the bishops, but acquainted them it was not in his power to return, till he was farther informed of the proceedings of the court of At length the ambaffadors returned from Rome, and brought with them a decision more favourable than the former; and though his holinefs would not give up the point of investitures, yet he dispensed to far as to give the bishops and abbots leave to do homage for their temporalities. The king, being highly pleafed with this condescention of the pope, sent to invite Anselm to England; but the messenger finding him fick, his majesty himself went over to Normandy, and made him a vifit at the abbey of Bec, where all differences were perfectly adjusted. When Anselm recovered from his fickness, he embarked for England, where he was received with extraordinary marks of civility and kindness. After his arrival, nothing remarkable happened in the life of this great prelate, excepting his dispute with Thomas, archbishop of York, who, in conjunction with the chapter of York, endeavoured to throw off the dependency on the fee of Canterbury. Before the determination of this dispute, Anselm died at Canterbury, in the seventy-fixth year of his age, and feventeenth of his prelacy, on the 21st of April, 1109.

The largest edition of Anselm's works is that published by father Gerberon: it is divided into three parts; the first contains dogmatical tracts, and is entitled "Monologia;" the second, practical and devotional tracts; the third, his letters, in four books. He was the first archbishop who restrained the English clergy from marrying; this was done in the national synod, held at Westminster in 1102, the sourch canon of which provides, that no archdeacon, priest, deacon, or canon should be allowed to marry, or live

with his wife already married.

ANSON (GEORGE), an eminent fea commander, and distinguished nobleman of the eighteenth century, was descended from an ancient and respectable family, which had long been settled in Staffordshire. He was born at Shugborough manor, in the parish of Colwich, in that county, on the 23d of April, 1697; being the third fon of William Anson, Esq. by Elizabeth, eldest daughter and coheir of Richard Carrier, Esq. of Wirksworth, in Derbyshire; another of whose daughters, by marrying Sir Thomas Parker, became afterwards countefs of Macclesfield, and was mother to the late, and grandmother to the present earl. The navy being Mr. Anson's choice, he went early to sea; and on the 9th of May, 1716, was made fecond lieutenant of his majesty's ship the Hampshire, by Sir John Forris, commander in chief of a squadron to the Baltic; which promotion was confirmed by the board of admiralty. In the next year, he was again in the Baltic, in the fleet commanded by Sir George Byng; and at this time he had an opportunity, which pleased him much, of seeing, on the Danish shore, the illustrious Ec2 Czar

Czar Peter, of Russia, and the famous Catharine, who was afterwards publicly married by that prince and crowned as his empress. On the 15th of March, 1717-18, Mr. Anfon was appointed fecond lieutenant of the Montagu, one of the ships of Sir George Byng's fquadron, in the expedition to Sicily; and he was present in the celebrated action near that island, by which the Spanish sleet was effectually destroyed, and the designs of the king of Spain against Sicily received a very confiderable check. On the 19th of June, 1722, he was preferred to be mafter and commander of the Weazel floop; and on the 1st of February, 1723-4, he was raised to the rank of post captain, and to the command of the Scarborough man of war. Though it is possible he might derive some advantage, in these early and speedy promotions, from his connection with the Earl of Macclesfield, then lord chancellor of England, yet it can scarcely be supposed that they could have been so quickly attained, in a time of peace, if he had not given peculiar proofs of merit in his profession. Soon after his appointment to the Scarborough, he was ordered in her to South Carolina, in which station he continued for three years; and while he refided in that province, he erected a town, Anson Bourgh, and gave name to a county, which is still called Anson County. After his return from his settlement in South Carolina, he always spoke with satisfaction both of that country and it's inhabitants. Being commanded home in October, 1727, he returned to England in the following fpring, and was paid off in May, 1728. On the 11th of October in the same year, Mr. Anson was appointed captain of the Garland man of war, and went out in her to South Carolina; from whence he was ordered back, in December, 1720, and the ship was put out of commission at Sheernefs. However, having the good fortune to be in friendship with Lord Torrington and Sir Charles Wager, fucceffively first lords of the admiralty, he did not remain long out of employ; for, on the 19th of May, 1731, the command of the Diamond, one of the Downs squadron, was bestowed upon him: which command he held but about three months, the Diamond being then paid off. On the 25th of January, 1731-2, he was again called into public service, and appointed captain of the Squirrel man of war; in which thip he was ordered, in the following April, for South Carolina. This was the third time of his being placed upon that station, and it was probably peculiarly agreeable to him, on account of the property he had acquired, and the fettlement he had made in the province. Here he continued till the spring of the year 1735, when, in confequence of an order, given in December, 1734, he returned to England; and, in the month of June, was paid off at Woolwich.

Mr. Anson's conduct, in his various fituations and employments, had produced so favourable a character of his capacity and spirit, that when in the war which broke out with Spain, in 1739, it was determined to attack the American settlements of the Spaniards in

the Pacific ocean, and by this means to affect them in their most fensible parts, he was from the beginning fixed upon to be the commander of the fleet, which was deligned for that purpole. He departed from St. Helen's on the 18th of September, 1740, at the head of a squadron of five men of war, a sloop of war, and two victualling ships; he stopped first at Madeira, then on the coast of Brasil, and next at port St. Julian in Patagonia. In this perilous passage part of his fleet was scattered from him, and part of it never joined him again. At length he arrived at Juan Fernandes; from thence he proceeded to Peru, took the town of Paita, anchored a few days at Quibo, failed to the coast of Mexico, and formed the design of intercepting the Acapulco ship. After stopping awhile at the harbour of Chequetan, he determined to crofs the Pacific ocean; at last, his squadron was reduced to his own single ship, the Centurion. He made some stay at Tinian, one of the Ladrones or Marian islands, from which he immediately went to Macao; and failing back from Macao, in quest of the Manilla galleon, he had the good fortune of meeting with it, and of taking it, on the 30th of June, 1743. After this enterprize, he returned to Canton, from whence he embarked to England by the Cape of Good Hope; and having completed his voyage round the world, he came fafe to an anchor at Spithead, on the 15th of June, 1744. He executed the whole of the undertaking with a fingular honour and advantage to himfelf, and the officers and people under him, though, from original errors and defects in the embarkation, and from causes in which he was in no wife concerned, the grand defign of the expedition was not fully answered. The perils, with which he had so often been threatened, purfued him to the last; for, on his arrival in England, he found that he had failed through the midst of a French fleet then cruizing in the channel; from which he had the whole time been concealed by a fog. Thus was his expedition finished, when it had lasted three years and nine months; after having, by it's event, strongly evinced this important truth, That though prudence, intrepidity, and perseverance united, are not exempted from the blows; of adverse fortune; yet, in a long series of transactions, they usually rife superior to it's power, and in the end rarely fail of proving successful.—Mr. Anson, a few days after his return to his own country, was made a rear-admiral of the blue; and in a very thort time, he was chosen member of parliament for Heydon in Yorkshire. On the 27th of December, 1744, when the duke of Bedford was appointed first lord of the admiralty, he was appointed one of the commissioners; and on the 23d of April in the following year, he was made a rear-admiral of the white. On the 14th of July, 1746, he was raised to the rank of vice-admiral. In the latter end of the year 1746, and the beginning of 1747, he commanded the Iquadron in the channel fervice; and bore the inconveniences of a long and tempestuous winter navigation, with his usual perseve-

Nothing would have frustrated the success of this expedition, but the accidental intelligence which was given by the mafter of a Dutch veffel, to the Duke d'Anville's fleet, of Admiral Anson's flation and intention. However, being employed again early in the ensuing spring, he had an opportunity of rendering a signal service to his country. Being then on board the Prince George of go guns. with rear-admiral Warren, in the Devonshire, and twelve ships more under his command, he intercepted, on the 3d of May, 1747, off Cape Finisterre, a considerable fleet, bound from France to the East and West Indies, and laden with merchandize, treasure, and warlike stores; and took fix men of war, and four East Indiamen. not one of the enemy's thips of war escaping. By this great and fuccessful exploit he defeated the pernicious designs of two hostile expeditions, made a confiderable addition to the force and the riches of our own kingdom, and thus converted into a public benefit, the intended means of a public calamity. On the 13th of June following, his majesty King George II. in consideration of Mr. Anson's eminent fervices, was pleased to raise him to the honour of an English peerage, by the stile and title of Lord Anson, baron of Soberton. in the county of Southampton; and his lordship made choice of a motto, very happily fuited to the dangers he had gone through, and the fuccesses he had met with, Nil desperandum-" Nothing is to be despaired of." On the 25th of April, 1748, he married Elizabeth, eldest daughter of Philip Lord Hardwicke, at that time Lord Chancellor of Great Britain, which lady died without iffue, on the first of June, 1760. He had frequently the honour of convoying the late king from England to Holland. The first time was in the year 1748; and ever after he constantly attended his majesty on his going abroad; and on his return to this kingdom. On the 12th of July, 1749, his lordship was madelvice-admiral of Great Britain. an appointment that is more of a civil than a military nature; but which nevertheless is always given to a military man. On the 12th of June, 1751, he was preferred to be first commissioner of the admiralty, in the room of the earl of Sandwich; and in the years 1752 and 1755, he was one of the lords justices of the kingdom, during his majesty's absence. The squadrons fitted out in the last mentioned year, on the prospect of a war with France, were got ready with fingular dispatch, the officers fent to the ports exerting themselves in a remarkable manner.

On the 16th of November, 1756, Lord Anson, upon a change in the administration, resigned his post as first commissioner of the admiralty. A very accurate inquiry was made, in the next session of parliament, into the affair of Minorca; and the ministry of that time were, by several resolutions of the house of commons, acquitted of any blame or neglect of duty. On February 24, 1757, he was made an admiral; and on July 2, he was again placed at the

head of the admiralty board, where he continued during the remainder of his life. He came in with his old friends, the duke of Newcastle and the earl of Hardwicke, and in the most honourable manner: for he renewed his feat with the concurrence of every individual in the ministry, Mr. Pitt resuming the seals as secretary of state, and with the particular approbation of King George II. All the rest of his conduct, as first lord of the admiralty, was crowned with success, under the most glorious administration which this

country ever faw.

The last time that Lord Anson commanded at sea, was in 1758. to cover the expedition against the coast of France. Being then admiral of the white, and having hoisted his flag on board the Royal George, of one hundred guns, he failed from Spithead on the Ist of June, with a formidable fleet, Sir Edward Hawke ferving under him; and by continually cruizing before Brest, he protected the feveral descents which were made that summer at St. Maloes, Cherburg, &c. The French fleet not venturing to come out, he kept his own fquadron and feamen in constant exercise; a thing, which he thought had been too much difregarded. On the 30th of July, 1761, his lordship was raised to the dignity of admiral and commander in chief of the fleet; and in a few days he failed from Harwich, in the Charlotte yacht, to convoy her present majesty to England; whom he landed, after a rough and tedious passage, on the 7th of September. In February, 1762, he went to Portsmouth to accompany the queen's brother, Prince Charles of Mecklenburgh, and to flew him the arfenal, and the fleet which was then upon the point of failing, under the command of Sir George Pocock, for the Havannah. Lord Anson, in attending the prince, caught a violent cold, that was accompanied with a gouty disorder, under which he languished two or three months. This cold, at length, fettled upon his lungs, and was the immediate cause of his death. He died, at his feat at Moorpark, in Hertfordshire, on the 6th of June, 1762, and was buried in the family vault at Colwich.

ANSTIS (John), an able herald, was born at St. Neot's in Cornwall, Sept. 28, 1669, being son of John Anstis, of that place, by Mary, daughter and coheir of George Smith. He was admitted at Exeter-college, Oxford, 1685, and three years after at the Middle Temple; represented the borough of St. Germans, 1702, 1703, 1704, in parliament, where he distinguished himself against the bill for occasional conformity, for which he got ranked in the list of the tackers, printed about that time. He was appointed deputy-general of the auditors of the imprest, 1703, which office he never executed; one of the principal commissioners of prizes, 2 Anne; Garter king at arms, 13 Anne; in which place he died, March 4, 1743-4; and was buried the 23d following, in a vault in the parish church of

Dulo, in Cornwall. He published, in 1706, "A Letter concerning the honour of Earl Marthal," 8vo; in 1720, " The Form of the Installation of the Garter," 8vo; in 1724, "The Register of the most noble Order of the Garter, usually called the Black Book, with a specimen of the Lives of the Knights," a vols. folio; and, in 1725, Observations introductory to an historical Essay on the Knighthood of the Bath," 4to. intended as an introduction to the history of that order; for which the fociety of antiquaries had begun to collect materials. His "Afpilogia, a Discourse on Seals in England," with beautiful draughts, almost fit for publication, of which Mr. Drake read an abstract to the society in 1735-6; and two folio volumes of drawings of fepulchral monuments, stone circles, croffes, and castles, in the three kingdoms, were purchased, with a MS. "History of Launceston," and many other curious papers (particularly a good collection of epitaphs and other infcriptions in England, and many in Wales, all fac fimiles), at the fale of Mr. Anstis's library of MSS. 1768, by Thomas Aftle, esq. F. R. and A. SS. Besides these, he left in MS. two large solio volumes on the office, &c. of Garter King at Arms, and of Heralds in general; memoirs of the Talbot, Carew, Granville, and Courtney families; the Antiquities of Cornwall; "Collections relating to the parish of Coliton in Devonshire," containing matters relative to the tithes of that church (of which his fon, George Anstis, was vicar), in a dispute before the court of Exchequer in 1742, deposited in Dr. Ducarel's library; and also large collections relative to All Soul's college, Oxford, by whom they were bought. Sixty-four pages of his Latin answer to "The Case of Founders' Kinsmen," were printed in 4to. with many coats of arms. His "Curia Militaris, or a Treatife on the Court of Chivalry, in three books," was printed in 1702, 8vo. His eldest son, John Anstis, esq. who had been educated as a gentleman commoner at Corpus Christi college, Oxford, was, at the revival of the order of the Bath in 1725, joined to his father in the office of Garter; and had the additional office of genealogist and register of the Bath. At the opening of Dr. Radcliffe's library, 1749, he was, with feveral other members of that university created LL.D. He died a bachelor, Dec. 5, 1754.

ANTHONY, or ANTONY (DR. FRANCIS), a very learned phyfician and chemist in the latter end of the fixteenth and beginning of the seventeenth centuries. His father was an eminent goldsmith in the city of London, and had an employment of considerable value in the jewel office under the reign of Queen Elizabeth. This son of his was born April 16, 1550; and having been carefully instructed in the first rudiments of learning while at home, was, about the year 1569, sent to the university of Cambridge, where he studied with great diligence and success, and some time in the year 1574 took the degree of master of arts. It appears from his own writings

writings, that he applied himfelf, for many years that he fludied in that university, to the theory and practice of chemistry, with sedulous industry, and made no small progress. When he left Cambridge and came up to London, he began to publish to the world the effects of his chemical studies, and in the year 1598 sent abroad his first treatise, concerning the excellency of a medicine drawn from gold; but not having taken the necessary precautions of addreffing himself to the college of physicians, for their licence, he fell under their displeasure, and being, some time in the year 1600, fummoned before the president and censors, he confessed that he had practifed physic in London for somewhat more than six months, and had cured twenty persons, or more, of several diseases, to whom he had given purging and vomiting physic, and to others, a diaphoretic medicine prepared from gold and mercury, as their cafe required; but withal acknowledged that he had no licence, and being examined in feveral parts of physic, and found inexpert, he was interdicted practice. About a month after he was committed to the Compter-prison, and fined in the sum of five pounds for prescribing physic against the statutes and privilege of the college; but upon his application to the lord chief justice, he was set at liberty, which gave fo great an umbrage to the college, that the prefident and one of the censors waited on the chief justice, to request his favour in defending and preferving the college privileges; upon which Mr. Anthony submitted himself, promised to pay his fine, and was forbidden practice. But not long after he was accused again of practifing physic, and, upon his own confession, was fined five pounds; which fine, on his refusing to pay it, was increased to twenty pounds, and he committed to prison till he paid it; neither were the college fatisfied with this, but commenced a fuit at law against him in the name of the queen, as well as of the college, in which they prevailed, and obtained judgment against him; but after some time, were prevailed upon by the intreaties of his wife, to remit their share of the penalty, as appears by their warrant to the keeper of the prison for his discharge, dated under the college seal the 6th of August, 1602. After his release he seems to have met with confiderable patrons, who were able to protect him from the authority of the college; and though Dr. Goodal tells us, that this learned fociety thought him weak and ignorant in physic, yet it feems there were other learned bodies of another opinion; fince after all thefe censures, and being toffed about from prison to prison, he became doctor of physic in our own universities. This did not hinder new complaints being brought against him, by Dr. Taylor, and another phyfician, who grounded their proceedings chiefly on his giving a certain nostrum, which he called Aurum potabile, or potable gold, and which he represented to the world, as an universal medicine. There were at this time also several things written against him, and his manner of practice, infinuating that he was very inaccurate in VOL. I.

his method of philosophising; that the virtues of metals, as to phyfical uses, were very uncertain; and that the boasted effects of this medicine were destitute of proof. Dr. Anthony, upon this, published a very learned and modest defence of himself and his Aurum potabile, in Latin, written with great decency, much skill in chemistry, and with an apparent knowledge in the theory and history This book, which he published in 1610, (was printed of physic. at the university press of Cambridge, and had a very florid dedication to King James prefixed. He likewise annexed such certificates of cures, under the hands of feveral persons of distinction, and fome too of the faculty, that it very plainly appeared, he did not by any means deserve to be treated as an ignorant empiric, or a mere pretender to chemistry. His book, however, was quickly answered, and the controversy about Aurum potabile grew so warm, that he was obliged to publish another pology in the English language, which was also translated into Latin, and is still in great esteem abroad; yet here at home it was far from answering the doctor's expectation, for it did not at all abate the opposition formed against his practice by the faculty, or allay that bitterness with which his opponents treated his arguments and writings. But, confidered in another light, it proved very advantageous to him; for it procured the general good-will of ordinary readers, and contributed exceedingly to support and extend his practice, notwithstanding all the pains taken to decry it. Yet what chiefly contributed to maintain his own reputation, and thereby reflected credit on his medicine, was his unblemished character in private life. He died on the 26th of May, 1623, in the 74th year of his age. Dr. Anthony was twice married, and by his last wife, whose name was Elizabeth, he had two fons, John and Charles, both physicians. The former fold his father's Aurum potabile, and lived by it very handsomely; the latter fettled in the town of Bedford, where he attained the character of a learned, honest, and industrious man in his profession.

ANTINOUS, a celebrated youth who lived in the reign of Adrian, and has been univerfally celebrated for his unrivalled beauty. Indeed if the statues, intaglios, and other remains of antiquity, which were designed to perpetuate his memory, may be thought faithfully to represent his person, no one can dispute his claim to external loveliness. But Antinous lived in an age when beauty was more dangerous to male than to semale youth. The emperor beheld his blooming graces with the eyes of infamous desire: and is nature could permit us to suppose reciprocity in such detestable attachments, it would seem that the youth returned the affection of his master with an equal ardour. The unbridled and extravagant passion of Adrian was as blasphemous as it was otherwise abhorrent; for at the death of this minion, he not only in his own person devoted to him that worship which was due to God, but caused

divine honours to be paid him through all the regions of his extenfive empire. It appears from divers authors that attributes of Mercury, of Apollo, and of Bacchus, were ascribed to him: and that
learned antiquarian, Mr. Bowman, in his differtation on an intaglio
of Antinous under the figure of Mercury, gives us good reason to
suppose he was honoured by the Egyptians as their Annubius. The
manner of his death is variously related; some authors insisting that
he offered his life a voluntary facrifice for the emperor, upon the
absurd pagan notion that by such means he might prolong the
stated date of the friend who was dear to him; others relate, that
from the same motive he yielded himself a ready victim for the
compaged; while a third class affert, that he drowned himself in the
Nile, on account of Adrian's long stay in Egypt. Be this as it will,
the emperor lamented him with tears, and deisied him.

ANTONIANO (SILVIO), a man of great learning, who raised himself from a low condition by his merit; his parents being so far from able to support him in his studies, that they themselves stood in need of charity. It has been faid that he was not born in wedlock, but Joseph Castalio, who wrote his life, has proved the contrary. He was born at Rome in 1540. He made a quick and most surprizing progress in his studies, for when he was but ten years old, he could make verses upon any subject proposed to him; and these so excellent, though pronounced extempore, that even a man of genius could not compose the like without a good deal of time and pains. There was a proof given thereof at the table of the cardinal of Pifa, when he gave an entertainment one day to feveral other car-Alexander Farnese taking a nosegay, gave it to this youth, defiring him to prefent it to him of the company whom he thought most likely to be pope: he presented it to the cardinal of Medicis, and made an eulogium upon him in verse. This cardinal, who was pope some years afterwards, under the name of Pius IV. imagined this was all a contrivance, and that the poem had been prepared beforehand with a great deal of art, by way of ridicule upon him: he feemed extremely nettled at it, but the company protested, that it was an extempore performance, and requested him to make a trial of the boy: he did so, and was convinced of the extraordinary talents of the youth, who composed elegant verses upon any subject proposed to him. The duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raifed to the pontificate, was so charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able masters to instruct him in all the sciences. From thence he was sent for by Pius IV. who recollecting the adventure of the nofegay, when he was raifed to St. Peter's chair, made inquiry for the young poet; and having found him out, brought him to Rome, and gave him an honourable post Ff2

in his palace. Some time after, he made him profesfor of the belles lettres in the college at Rome. Antoniano filled this place with fo much reputation, that on the day when he began to explain the oration pro Marco Marcello, he had a vast crowd of auditors, and among these no less than five and twenty cardinals. He was afterwards chosen rector of the college; and after the death of Pius IV. being seized with a spirit of devotion, he joined himself to Philip Neri, and accepted the office of fecretary to the facred college, offered him by Pius V. which he executed for five and twenty years with the reputation of an honest and able man. He refused a bishopric which Gregory XIV. would have given him, but he accepted the office of fecretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. Antoniano killed himself by too great fatigue, for he spent whole nights in writing letters, which brought on a fickness, whereof he died, in the fixty-third year of his age. He wrote with fuch ease and fluency, that he scarcely ever made a blot or rasure; and it is faid of him, that he preserved the flower of his virginity during his whole life. He was the author of many pieces in verse and prose; which he wrote with great ease and fluency.

ANTONIDES VANDER GOES (JOHN), an eminent Dutch poet, was born at Goes in Zealand, April 3, 1647. His parents were Anabaptists, people of good character, but of low circumstances. They went to live at Amsterdam, when Antonides was about four years old; and in the ninth year of his age he began his studies, under the direction of Hadrian Junius and James Cocceius. Antonides took great pleasure in reading the Latin poets, and carefully compared them with Grotius, Heinsius, &c. Hereby he acquired a taste for poetry, and enriched his mind with noble ideas. He first attempted to translate some pieces of Ovid, Horace, and other ancients; and having formed his taste on these excellent models, he at length undertook one of the most difficult tasks in poetry, to write a tragedy; this was entitled "Trazil, or The Invasion of China."

Upon the conclusion of the peace betwixt Great Britain and Holland, in the year 1697, Antonides wrote a piece, entitled "Bellona aan band," i. e. "Bellona chained," a very elegant poem, confisting of several hundred verses. The applause with which this piece was received, excited him to try his genius in something more considerable: he accordingly wrote an epic poem, which he entitled "The River Y." The description of this river, or rather lake, is the subject of the poem, which is divided into sour books; in the first the poet gives a very pompous description of all that is remarkable on that bank of the Y, on which Amsterdam is built. In the second he opens to himself a larger field; he begins with the praises of navigation, and describes the large sleets which cover

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the Y, as an immense forest, and thence go to every part of the world, to bring home whatever may satisfy the necessity, luxury, or pride of men. The third book is an ingenious siction; which supposes the poet all of a sudden carried to the bottom of the river Y, where he sees the deity of the river, with his demi-gods and nymphs, adorning and dressing themselves to go to a feast, which was to be celebrated at Neptune's court, upon the anniversary of the marriage of Thetis with Peleus. In the sourth book he describes the other bank of the Y, adorned with several cities of North Holland; and in the close of the work addresses himself to the magistrates of Amsterdam, to whose wisdom he ascribes the riches and flourishing con-

dition of that powerful city.

Antonides's parents had bred him up an apothecary; but his remarkable genius for poetry foon gained him the esteem and friend-ship of several persons of distinction; and particularly of Mr. Buisero, one of the lords of the admiralty at Amsterdam, and a great lover of poetry, who sent him at his own expence to pursue his studies at Leyden: where he remained till he took his degree of doctor of physic, and then his patron gave him a place in the admiralty. In 1678, Antonides married Susanna Bermans, a minister's daughter, who had also a talent for poetry. In the presace to his heroic poem, he promised the life of the apostle Paul, which, like Virgil's Æneid, was to be divided into twelve books; but he never finished that design, only a few fragments of it having appeared. He was assassed of theological subjects. After marriage, he did not much indulge his poetic genius; and within a few years he fell into a consumption, of which he died on the 18th of September, 1684.

ANTONINUS PHILOSOPHUS (MARCUS AURELIUS), the Roman emperor, was born at Rome, the 26th of April, in the 12th year of the Christian æra. He was called by several names, till he was admitted into the Aurelian family, when he took that of Marcus Aurelius Antoninus. Hadrian, upon the death of Cejonius Commodus, turned his eyes upon Marcus Aurelius; but as he was not then eighteen years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, on condition that he should likewise adopt Marcus Aurelius. The year after this adoption, Hadrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Hadrian, Aurelius married Faustina, the daughter of Antoninus Pius, by whom he had several children. In 139, he was invested with new honours by the emperor Pius.

Upon the death of Pius, which happened in the year 161, he was obliged by the fenate to take upon him the government, in the management of which he took Lucius Verus as his colleague. Dion Caillius fays, that the reason of doing this was, that he might have leifure to pursue his studies, and on account of his ill state of health:

Lucius

Lucius being of a strong vigorous constitution, and consequently more sit for the satigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus his colleague, and betrothed his daughter Lucilla to him. The two emperors went afterwards to the camp, where, after having performed the suneral rites of Pius, they each pronounced a panegyrie to his memory. They discharged the government in a very amicable manner. It is said, that soon after Antoninus had performed the apotheosis of Pius, petitions were presented to him by the pagan priests, philosophers, and governors of provinces, in order to excite him to persecute the Christians, which he rejected with indigna-

tion; and interposed his authority to their protection.

In 170, Antoninus made vast preparations against the Germans. and carried on the war with great vigour. In 175, he made a treaty with several nations of Germany. Soon after Avidius Casfius, governor of Syria, revolted from the emperor: this infurrection, however, was suppressed by the death of Cassius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards those who had been engaged for Cassius: he would not put to death, nor imprison, nor even sit in judgment himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair. He wrote also to the senate, desiring them to act with indulgence rather than feverity; not to fined the blood of any fenator or person of quality, or or any other person whatfoever, but to allow this honour to his reign, that even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult: "And I wish," said he, "that I could even recal to life many of those who have been killed; for revenge in a prince hardly ever pleases; for even when just, it is considered too fevere." In 176, Antoninus visited Syria and Egypt: the kings of those countries, and ambassadors also from Parthia, came to visit him. He stayed several days at Smyrna; and after he had fettled the affairs of the East, went to Athens, on which city he conferred feveral honours, and appointed public profesfors there. From thence he returned to Rome with his fon Commodus, whom he chose consul for the year following, though he was then but fixteen years of age, having obtained a dispensation for that purpose. On the 27th of September, the same year, he gave him the title of Imperator; and on the 23d of December, he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. In 171, he left Rome with his fon Commodus, in order to go against the Marcomanni, and other barbarous nations; and the year following gained a confiderable victory over them: he would, in all probability, have entirely subdued them in a very short time, had he not been taken with an illness, which carried him off on the 17th of March, 180, in the 59th year of his age, and 19th of his reign. His book of Meditations written in Greek, has been much admired.

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ANTONIO (NICHOLAS), knight of the order of St. James and canon of Seville, was born at Seville, in 1617, being the fon of a gentleman, whom king Philip IV. made prefident of the admiralty established in that city in 1626. After having gone through a course of philosophy and divinity in his own country, he went to study law at Salamanca, where he closely attended the lectures of Francisco Ramos del Manzano, afterwards counsellor to the king. and preceptor to Charles II. Upon his return to Seville, after he had finished his law studies at Salamanca, he shut himself up in the royal monastery of Benedictines, where he employed himself several years in writing his "Bibliotheca Hispanica," having the use of the books of Bennet de la Sana, abbot of that monastery, and dean of the faculty of divinity at Salamanca. In 1659, he was fent to Rome by Philip IV. in the character of agent-general from this prince: he had also particular commissions from the inquisition of Spain, the viceroys of Naples and Sicily, and the governor of Milan. to negociate their affairs at Rome. The cardinal of Arragon procured him, from pope Alexander VII. a canonry in the church of Seville, the income whereof he employed in charity and purchasing of books: he had above thirty thousand volumes in his library. this help, joined to a continual and indefatigable application, he was at last enabled to finish his "Bibliotheca Hispanica," in four volumes folio, two of which he published at Rome, in 1672. After the publication of these two volumes, he was recalled to Madrid by Charles II. to take upon him the office of counsellor to the crusade, which he discharged with great integrity, till his death, in 1684. He left nothing but his valt library, which he had brought from Rome to Madrid; and his relations being unable to publish the remaining volumes of his Bibliotheca, fent them to cardinal d'Aguisne, who paid the charge of the impression, and committed the care thereof to monfieur Marti, his librarian, who added notes to them, in the name of the cardinal. Antonio had been also engaged in a work, entitled "Trophæum historico-ecclesiasticum." He had projected feveral other works in his mind, but we must not omit that which he published at Antwerp in 1659, "De exilio," in folio.

ANTONIUS (MARCUS), a famous Roman orator, highly celebrated by Cicero, after rifing fucceffively through the feveral preparatory offices in the commonwealth, was made conful in the year of Rome 653; and foon after governor of Cilicia, in quality of proconful, where he performed fo many great exploits in the military way, that he obtained the honour of a triumph. He was one of the greatest orators ever known at Rome; and it was owing to him, according to Cicero, that Rome might boast herself a rival

even to Greece itself in the art of eloquence. He affected to be a man of no learning. His modesty and many other qualifications rendered him no less dear to many persons of distinction, than his eloquence made him universally admired. He was unfortunately killed, during the disturbances raised at Rome by Marius and Cinna; and his head was exposed before the rostrum. This happened

in the year of Rome 667.

He left two fons, Marcus and Caius; of whom Bayle fays, that they "were more worthy to be the father and uncle of Antonius the Triumvir, than fons of the great man who gave them life." The elder Marcus, furnamed Creticus, never raifed himself beyond the prætorship, but executed that office with a prodigious extent of authority. He committed great extortions in the provinces, particularly in Sicily. He invaded Crete without any declaration of war, on purpose to enslave it; and with such an assurance of victory, that he carried with him, fays Florus, more fetters, than arms. But he met with the fate that he deserved: for the Cretans totally routed him in a naval engagement, and returned triumphant into their ports, with the bodies of their enemies hanging on their malts. His brother Caius bore arms under Sylla in the war against Mithridates, and raifed such disturbances in Achaia, that for this and other crimes he was afterwards expelled the fenate by the cenfors. However he was raifed by Craffus and Cæfar to the confulship with Cicero; when the Catilinarian conspiracy breaking out, he was appointed to head the forces against Catiline. He afterwards governed Macedonia for three years with fuch extortion and violence, that the senate recalled, tried, convicted, and banished him.

ANTONIUS (MARCUS), the Triumvir, was fon of Antonius Creticus, by Julia, a noble lady of great merit. Losing his father when young, he launched out at once into all the excess of riot and debauchery, and wasted his whole patrimony, before he had put on the manly gown. His comely person, lively wit, infiniting address, made young Curio infinitely fond of him, who involved himfelf on his account in a debt of 50,000l. which greatly afflicting old Curio, Cicero was called in to heal the distress of the family: who advised the father to discharge the debt of the son, but to insist upon it as a condition, that he should have no farther commerce with Anthony. Afterwards Anthony went abroad to learn the art of war under Gabinius, who gave him the command of his horse in Syria; where he signalized his courage in the restoration of Ptolemy king of Egypt.

From Egypt, he went to Cæsar into Gaul; and after some stay there, being surnished with money and credit by Cæsar, returned to Rome to sue for the questorship. In this suit he succeeded, and

afterwards

afterwards obtained the tribunate; in which office he was amazing-

ly active for Cæsar.

Cæsar, having made himself master of Rome, gave Anthony the government of Italy, with the command over the legions there, in which post he gained the love of the soldiery. After the deseat of Pompey at Pharsalia, Cæsar, as an acknowledgment of Anthony's great services, made him master of the horse; in which office he behaved arbitrarily and tyrannically; and this behaviour, together with his dissolute life, was the reason, as Plutarch says, why Cæsar the next year did not admit him his colleague in the consulship.

Upon the death of Cæfar, Anthony was terribly frighted, and hid himself during the night under the disguise of a slave; but hearing that the conspirators were retired to the capitol, he affembled the fenate as conful, to deliberate upon the present situation of the commonwealth. Here Cicero moved for a decree of a general amnefty, or act of oblivion, for all that was passed: to which they unanimoully agreed. Anthony dissembled well, for it was nothing but diffimulation; he feemed to be all goodness; talked of nothing but healing measures; and, for a proof of his fincerity, moved, that the conspirators should be invited to take part in their deliberations. Anthony all the while acted with the greatest address. He artfully proposed a decree for the confirmation of Cæsar's acts; and getting Cæsar's register into his power, he proposed as Cæsar's acts whatever suited his purpose. He procured a public funeral for Cæfar, and took that opportunity for haranguing the foldiers and populace in his favour; and he inflamed them fo against the conspirators, that Brutus and Cashus were forced to leave the city. He made a progress through Italy, to solicit the veteran foldiers, having first secured Lepidus, who had the army, to his interests: the seized he public treasure; and he treated Octavius upon his arrival with superciliousness and contempt, though the adopted fon and heir of Julius Cæfar. The patriots however, with Cicero at their head, espousing Octavius, in order to destroy Anthony, the latter was forced to change his measures, and look a little abroad: he endeavoured to extort the provinces of Macedonia and Syria from Brutus and Cassius, but not succeeding, resolved to possess himself of Cisalpine Gaul, and besieged Decimus Brutus in The fiege is one of the most memorable things of the kind in history, and in conducting which Anthony, though defeated, gained prodigious reputation.

Anthony fled in great confusion, wanting even the necessaries of life; and this very man, who had hitherto wallowed in luxury and intemperance, was obliged to live for some days upon roots and water. He fled to the Alps, and was received by Lepidus: with whom, and Octavius, he formed the second triumvirate, as it has usually been called. When these three conferred, they would easily be persuaded, that the patriots wanted only to destroy them all,

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which could not be done fo effectually, as by clashing them against one another: they therefore combined, and proscribed their respective enemies, and divided the empire among themselves. Ciceros fell a facrifice to the resentment of Anthony, who indeed was charged with most of the murders then committed: but they were rather to be charged to the account of his wife Fulvia, who, being a woman of avarice, cruelty, and revenge, committed a thousand enor-

mities of which her husband was ignorant.

Upon the defeat of Brutus and Cassius by Octavius and Anthony at Philippi, which was owing chiefly to the military skill and bravery of the latter, Anthony obtained the fovereign dominion; and furely he presents us with a most uncommon picture of human nature, when we confider, how he was roused at once by Cæsar's death from the midst of pleasure and debauch, formed the true plan of his interest, and purfued it with a most surprising vigour and address, till, after many and almost insuperable difficulties, he accomplished at length what he long aimed at. After the battle at Philippi, Anthony went into Afia; where he had the most splendid court that ever was feen. The kings and princes of Asia came to his levee, and acknowledged no other fovereign in the East but him. Queens and princesses, knowing him doubtless to be a man of amour and gallantry, strove who should win his heart; and the famous Cleopatra of Egypt succeeded. The rest of Anthony's history, with his effeminate manner of living with this princels, may be feen in the article of Cleopatra, to which we refer the reader. We shall here add a fmall account of Marcus Julius Antonius, his fon by Fulvia.

This Antonius, after the death of his father, and the conquest of Egypt, was so favoured by Octavius, now Augustus, that from one office to another he was raised to the consulship, in the year of Rome 744. He married Marcella, daughter of Octavia, the sister of Augustus, by which he became next in his savour to Agrippa: but proving ungrateful to the emperor, for he was one of the first who debauched his daughter Julia, and being also suspected of a conspiracy against him, he killed himself, as is said, to prevent the infamy of being condemned.

APELLES a celebrated painter of antiquity, was born in the isle of Cos, and slourished in the time of Alexander the Great. He was in high favour with this prince, who made a law that no other person should draw his picture but Apelles: he accordingly drew him, holding a thunderbolt in his hand: the piece was finished with so much skill and dexterity, that it used to be faid there were two Alexanders; one invincible, the son of Philip, the other inimitable, the production of Apelles. Alexander gave him likewise another remarkable proof of his regard: for when he employed Apelles to draw Campaspe, one of his mistresses, having found that he had conceived

conceived an affection for her, he refigned her to him; and it was from her that Apelles is faid to have drawn his Venus Anadyomene. This prince went often to fee Apelles when at work; and one day, when he was overlooking him, he is faid to have talked so absurdly about painting, that Apelles desired him to hold his tongue; telling him that the very boys who mixed the colours laughed at him. Freinshemius, however, thinks it incredible that Apelles would make use of such an expression to Alexander; or that the latter, who had so good an education, and so fine a genius, would talk so impertinently of painting: nor, perhaps, would Apelles have expressed himself to this prince in such a manner upon any other occasion.

Apelles left many excellent pictures, which are mentioned with great honour by the ancients; but his Venus Anadyomene is reckoned his master-piece. His Antigonus has also been much celebrated; and his picture of Calumny has been much taken notice of.

APICIUS, the name of three ancient Romans, eminent only for the art of refining in the science of eating. The first lived under Sylla, the fecond under Augustus and Tiberius, and the third under " Trajan. The fecond however is the most illustrious personage of the three, and is doubtless the same of whom Seneca, Pliny, Juvenal, Martial, &c. fo much speak. Athenœus places him under Tiberius, and tells us, that he spent immense sums upon his belly. and invented divers forts of cakes, which bore his name. We learn from Seneca, that he lived in his time, and kept as it were a school of gluttony at Rome; that he spent two millions and a half in entertainments; that, finding himself very much in debt, he was forced at length to look into the state of his affairs; and that, seeing he had but 250,000 livres left, he poisoned himself from an apprehension of being starved with such a sum. Dion relates the same thing, and adds a particular, mentioned also by Tacitus, that Sejanus, when very young, had prostituted himself to him. Pliny mentions very frequently the ragoos he invented, and calls him the completest glutton that ever appeared in the world. The third Apicius lived under Trajan: he had an admirable fecret of preferving oysters.

APION, a famous grammarian, born at Oasis in Egypt, was a professor at Rome in Tiberius's reign. He was undeniably a man of learning, had made the most diligent inquiries into the abstrusest subjects of antiquity, and was master of all those points, which give to erudition the character of accuracy and variety. But he appears to have had withal the prime characteristics of a downright pedant: for he was arrogant, a great boaster, and most importantly busied in dissipational insignificant inquiries. He used to boast, with the G g 2

greatest assurance, that he gave immortality to those to whom he dedicated his works. One of his chief works was "The Antiquities of Egypt," in which he takes occasion to abuse the Jews; and not content with this, he composed a work expressly against them. He had before shewn his malice against this people: for, being at the head of an embassy, which the Alexandrians had sent to Caligula, to complain of the Jews in their city, he accused them of several crimes; and insisted principally upon a point, the most likely to provoke the Emperor, which was, that, while all other people of the empire dedicated temples and altars to him, the Jews resuled. With regard to his writings against them, Josephus thought himself obliged to consute the calumnies contained in them.

APPOLLINARIS (C. Sulpitius), an eminent grammarian, was born at Carthage, and lived under the Antonines. Aulus Gellius, who studied under him, gives the highest idea of his learning; but he gives him another qualification, which is more valuable than learning: namely, that he had nothing of that pedantic arrogance, nothing of that magisterial air, which but too often makes learning so very disagreeable, and even raises emotions of contempt and anger towards men, even in the moment when they are instructing us.

APOLLINARIS (SIDONIUS). See SIDONIUS.

APOLLODORUS the Athenian, a famous grammarian, was the fon of Asclepiades, and disciple of Aristarchus. He wrote several works, which are not extant: his most tamous production was his "Bibliotheca," concerning the original of the gods; and of all his writings, only three books of this work have come down to our hands, though it consisted of twenty-four. He wrote a chronicle, or history, in iambic verse, from the destruction of Troy to his own times, which comprehended the space of one thousand and forty years. He wrote also a treatise concerning the samous legislators; and another, relating to the different sects of philosophers.

There were several other famous persons of this name: Scipio Testi, a Neapolitan, has written a treatise of the Apollodoruses,

which was printed at Rome in 1555.

APOLLODORUS, a famous architect under Trajan and Adrian, was born at Damascus; and had the direction of that most magnificent bridge, which the former ordered to be built over the Danube, in the year 104. Adrian, who always valued himself highly upon his knowledge of arts and sciences, and hated every one of whose eminence in his profession he had reason to be jealous, conceived a very early disaffection to this artist, upon the following

occasion; as Trajan was one day discoursing with Apollodorus upon the buildings he had raised at Rome, Adrian gave his judgment; but shewed himself ignorant : upon which the artist, turning bluntly upon him, bid him "go paint citruls, for that he knew nothing of the subject they were talking of:" now Adrian was at that time engaged in painting citruls, and even boafted of it. This was the first step towards the ruin of Apollodorus; which he was so far from attempting to retrieve, that he even added a new offence, and that too after Adrian was advanced to the empire. To shew Apollodorus that he had no absolute occasion for him, Adrian sent him the plan of a temple of Venus; and, though he asked his opinion, yet he did not mean to be directed by it, for the temple was actually Apollodorus wrote his opinion very freely, and found fuch effential faults with it, as the emperor could neither deny nor remedy. He thewed, that it was neither high nor large enough; that the flatues in it were disproportioned to it's bulk: for, said he, " if the goddesses should have a mind to rise and go out, they could not do it." This put Adrian into a mighty passion, and prompted him to get rid of Apollodorus. He banished him at first, and at last had him put to death, under false pretences.

APOLLONIUS RHODIUS, a Greek writer, born in Alexandria, under the reign of Ptolemy Euergetes, king of Egypt, was a scholar of Callimachus, whom he is accused of having treated with ingratitude; whereby he drew upon himself the indignation of this poet, who gave him the name of Ibis, from a bird of Egypt, which used to purge itself with it's bill. Apollonius wrote a poem upon the expedition of the Golden Fleece; the work is styled "Argonautica," and consists of sour books. Gyraldus, speaking of this poem, commends it as a work of great variety and labour.

Apollonius, not meeting at first with that encouragement which he expected at Alexandria, removed to Rhodes, where he set up a school for rhetoric, and gave lectures for a considerable time; thence acquiring the name of Rhodius. Here it was that he corrected and put the finishing hand to his Argonautics, which being publicly recited, met with universal applause, and the author was complimented with the freedom of the city. He is said to have written a book "Concerning Archilochus," a treatise "Of the Origin of Alexandria," "Cnidos," and other works. He was appointed by Ptolemy Euergetes, to succeed Eratosthenes as keeper of the public library. It is supposed that he died in this office, and that he was buried in the same tomb with his master Callimachus.

APOLLONIUS of Perga, a city of Pamphylia, was a famous geometrican, who lived under the reign of Ptolemy Euergetes. He studied a long time at Alexandria, under the disciples of Euclid, and composed several works, of which only his "Conics" remain.

This is much valued; and many authors, both ancient and modern, have translated and commented upon it. There is extant the "Comment of Eutocius of Ascalon," on the four first books of this work, with some lemmas and corollaries of his own.

APOLLONIUS, a Pythagorean philosopher, born at Tyana in Cappadocia, about the beginning of the first century. At fixteen years of age he became a strict observer of Pythagoras's rules, renouncing wine, women, and all forts of flesh; not wearing shoes. letting his hair grow, and wearing nothing but linen. He foon after let up for a reformer of mankind, and chose his habitation in the temple of Æsculapius, where he is said to have performed many miraculous cures. We are told that he went five years without speaking; and yet, during this time, that he stopped many feditions in Cilicia and Pamphylia; that he travelled, and fet up for a legislator; and that he gave out he understood all languages, without having ever learned them; that he could tell the thoughts of men, and understood the oracles which birds gave by their singing. The heathens were fond of opposing the pretended miracles of this man to those of our Saviour: and by a treatise which Eusebius wrote against one Hierocles, we find that the drift of the latter. in the treatife which Eusebius refutes, had been to draw a parallel betwixt Jesus Christ and Apollonius, in which he gives the preserence to this philosopher.

Apollonius wrote four books of "Judicial Astrology; and "a Treatife upon the Sacrifices," shewing what was proper to be of-

fered to each deity.

APONO (PETER D'), a famous philosopher and physician of his age, was born 1250, in a village near Padua. He studied some time at Paris, and was there promoted to the degree of doctor in philosophy and physic. When he came to practise as a physician, he is said to have insisted on very large sums for his visits: we are not told what his demands were in the place of his residence, but it is affirmed that he would not attend the sick in any other place under an hundred and sifty florins a day; and when he was sent for by pope Honorius IV. he demanded four hundred ducats for each day's attendance. He was suspected of magic, and prosecuted by the inquisition on that account, but he died before the process against him was finished, being then in the eightieth year of his age. The most remarkable book which Apono wrote, was that which procured him the sirname of Conciliator; he wrote also a piece entitled "De medicina omnimoda."

APPIAN, an eminent historian, who wrote the Roman history in the Greek language, flourished under the reigns of the emperors Trajan and Adrian; and speaks of the destruction of Jerusalem, as

of an event which happened in his time. He was born of a good family in Alexandria, from whence he went to Rome, and there distinguished himself so much at the bar, that he was chosen one of the procurators of the emperor, and the government of a province was committed to him. He wrote the Roman history in a very peculiar method; he did not compile it in a continued feries, after the manner of Livy, but wrote distinct histories of all the nations that had been conquered by the Romans, and placed every thing. relating to those nations in one connected and uninterrupted narrative. It was divided into three volumes, which contained twentyfour books, or twenty-two according to Charles Stephens, Volaterranus, and Sigonius. Photius tells, there were nine books concerning the civil wars, though there are but five now extant. This performance of his has been charged with many errors and imperfections; but Photius is of opinion, he wrote with the utmost regard to truth, and has shewn greater knowledge of military affairs than any of the historians.

APROSIO (ANGELICO), born at Ventimiglia, in the republic of Genoa, 1607, was a man of great reputation among the learned, and wrote feveral books. At fifteen years of age he entered into the order of the Augustins, where he became so much esteemed, that he was appointed vicar-general of the congregation of our Lady of Confolation at Genoa. As foon as he had finished his studies, he taught philosophy, which he continued to do for five years; after which he travelled into feveral parts of Italy, and fettled at Venice in the year 1639, in the convent of St. Stephen. What rendered him most famous, was the library of the Augustins at Ventimiglia, which being chiefly collected by him, was a proof of his love for books, and his excellent tafte. He published a book concerning this library, which is much fought after by the curious. He used to difguife himself under fictitious names in the title-pages of his books; which conduct might, perhaps, be owing to the subjects he wrote upon; they not being always fuited to a religious life: fuch, for instance, as the Adonis of the cavalier Marino, &c. And if we confult the authors who have given us a catalogue of the writers of Liguria, we find that he affumed fometimes the name of Maloto Galistoni, sometimes that of Carlo Galistoni, Scipio Glareano, Sapricio Saprici, Oldauro Scioppio, &c. His life is written in the book entitled "La Bibliotheca Aprofiana." Several authors have bestowed upon him very great encomiums, some of whom have been perhaps rather too extravagant in their praifes.

APULEIUS (Lucius), a Platonic philosopher, lived in the second century, under the Antonines, and was born at Madaura, a Roman colony in Africa. He studied first at Carthage, then at Athens, and afterwards at Rome, where he learned the Latin tongue

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without the help of a master. He was a man of a curious and inquisitive disposition, especially in religious matters, which prompted him to take several journies, and to enter into several societies of He had a strong defire to be acquainted with their pretended mysteries, and for this reason got himself initiated into them. He spent almost his whole fortune in travelling; so that, at his return to Rome, when he was about to dedicate himself to the service of Ofiris, he had not money enough to defray the expence attending the ceremonies of his reception, and was obliged to pawn his cloaths to raife the necessary sum. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a fubtle genius, many confiderable causes were trusted to him. But he availed himself more by a good marriage, than by his pleadings: a widow, named Pudentilla, who was neither young nor handsome, but wanted a husband, and was very rich, took a great fancy to him. This marriage drew upon him a troublesome lawfuit: the relations of the lady pretended he made use of forcery to gain her heart and money, and accordingly accused him of being a magician before Claudius Maximus, proconful of Africa. leius was under no great difficulty in making his defence; for as Pudentilla was determined, from confiderations of health, to enter upon a fecond marriage, even before the had feen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius, were charms sufficient to engage her heart. He had the most favourable opportunities too of gaining her friendship; for he lodged some time at her house, and was greatly beloved by Pudentilla's eldeft son, who was very desirous of the match, and solicited him in favour of his mother. "Do you make a wonder," faid Apuleius, in his defence, " that a woman should marry again, after having lived a widow thirteen years? it is much more wonderful she did not marry again sooner. You think that magic must have been employed to prevail with a widow of her age, to marry a young man: on the contrary, this very circumstance shews how little occasion there was for magic." He offered to prove by his marriage-contract, that he got nothing of Pudentilla but a promise of a very moderate sum, in case he survived her and had children by her. He proved, by feveral facts, how difinterested his conduct had been, and how reasonable it was for him to exact of his wife the fum the had promifed. He was also obliged to make fuch confessions in court, as Pudentilla would gladly have excused. He said she was neither handsome nor young, nor fuch as could any way tempt him to have recourse to enchantments: moreover, he added, that Pontianus her fon proposed the marrying his mother to him only as a burthen, and confidered it as the action of a friend and philosopher. His apology is still extant: it is reckoned a very fine piece, and contains examples of the shameful artifices, which the falshood of an impudent calumniator is capable

of practifing. There were many persons who took for a true history, all that he relates in the "Golden Ass." St. Augustin was even doubtful upon this head, nor did he certainly know that Apuleius had only given this book as a romance. Some of the heathens have spoken of this performance with great contempt. In the letter which the emperor Severus wrote to the senate, wherein he complains of the honours that had been paid to Clodius Albinus, amongst which they had given him the title of Learned, he expresses great indignation, that this title should be given to a man, who had only stuffed his head with idle tales and rhapsodies taken from Apuleius. Macrobius has allotted the "Golden Ass," and all such romances, to the perusal of nurses. Apuleius was extremely indefatigable in his studies, and composed several books, some in verse, and others in prose; but most of them have been lost.

AQUINAS (ST. THOMAS), commonly called the Angelical Doctor, of the ancient family of the counts of Aquino, descended from the kings of Sicily and Arragon, was born in the castle of Aquino, in the Terra di Lavoro, in Italy, about the year 1224. At five years of age he was committed to the care of the monks of Mount Cassino, with whom he remained till he was sent to the university of Naples. In the year 1241, he entered into the order of the preaching friars at Naples, without the knowledge of his parents. His mother, being informed of this, used her utmost efforts to make him leave this fociety; to prevent which, the Dominicans removed him to Terracina, and from thence to Anagna, and at last to Rome. His mother followed him thither, but could not obtain leave of the monks to fee her fon: however, by the affiltance of her two elder fons, the feized the youth in his journey to Paris, whither he was fent by the monks of his order, and ordered him to be shut up in her castle; from whence, after having been confined two years, he made his escape, and fled first to Naples, and then to Rome. In 1244, he went to Paris with John, the master of the Teutonic order, and from thence removed to Cologne, to hear the lectures of Albertus Magnus. Here he remained till he was invited again to Paris, to read lectures upon the "Book of Sentences;" which he did with great applause, before a very large au-In the year 1255, he was created doctor in divinity at Paris. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome; and having taught school divinity in most of the universities of Italy, he resettled at last at Naples, where he received a pension from king Charles. Here he spent his time in study, reading of lectures, and the exercifes of piety; and was fo far from the views of ambition or profit, that he refused the archbishopric of that city when it was offered him by Clement IV. In 1274, he was fent for to the fecond council of Lyons, by pope Gregory X. that he might read before VOL. I.

them the book which he had written against the Greeks, at the command of Urban IV.; but he fell sick on his journey, at the monastery of Fossanova, near Terracina, where he died on the 7th

of March, aged fifty years.

Sixtus Senensis gives Aquinas a very great character: he tells us, that he approached so nearly to St. Augustin in the knowledge of true divinity, and penetrated so deeply into the most abstructe sense of that father, that, agreeably to the Pythagorean metempsychosis, it was a common expression among all the men of learning, that St. Thomas Augustin's soul had transmigrated into St. Thomas Aquinas. Rapin speaks also of him with high honour, and represents him as one of the great improvers of school-divinity. The lord Herbert of Cherbury, in his "Life and Reign of Henry VIII." tells us, that one of the principal reasons, which induced this king to write against Martin Luther, was, that the latter had spoken contemptuously of Aquinas. The authority of Aquinas has been always very great in the schools of the Roman catholics. He was canonized by pope John XXII. in the year 1323.

ARABELLA STUART, commonly called the Lady Arabella, fo often talked of for a Queen, that custom feems to have given her a right to an article in this manner under her Christian name, as that by which our historians distinguish her. She was the daughter of Charles Stuart, Earl of Lenox; who was younger brother to Henry Lord Darnley, father to king James VI. of Scotland, and I. of England; by Elizabeth, daughter of Sir William Cavendish, knight. She was born, about the year 1577, and educated at London, under the eye of the old counters of Lenox, her grand-mother. Her father dying in the year 1579, and leaving her thereby fole heirefs, as some understood, of the house of Lenox, several matches were thought of for her at home and abroad. Her coufin, king James, inclined to have married her to Lord Efme Stuart, whom he had created duke of Lenox, and whom before his marriage he confidered as his heir; but this match was prevented by queen Elizabeth, though it was certainly a very fit one in all respects. As the English succession was at this time very problematical, the great powers on the continent formed many defigns about it, and thought of many husbands for the Lady Arabella: such as the duke of Savoy, a prince of the house of Farnese, and others. In the mean time, this lady had some thoughts of marrying herself at home, as a celebrated writer informs us, to a fon of the earl of Northumberland; but it is not credible that this took effect, though he fays it did privately. The very attempt procured her queen Elizabeth's displeasure, who confined her for it. On the death of the queen, fome malecontents framed an odd defign of disturbing the public peace, and amongst other branches of their dark scheme, one was to feize the Lady Arabella, and to cover their proceedings by the fanction

fanction of her title, intending also to have married her to some English nobleman, the more to increase their interest, and the better to please the people. But this conspiracy was fatal to none but it's authors, and those who conversed with them; being speedily defeated, many taken, and some executed. As for the Lady Arabella, it does not appear that she had any knowledge of this engagement in her behalf. She continued at liberty, and in some kind of favour at court, though her circumstances were narrow, till the latter end of the year 1608, when some way or other she drew upon her king James's displeasure. However, at Christmas, when there was much mirth and good humour at court, she was again taken into favour, which feems to have been done, in order to have gained her to the interest of the court, and to put the notions of marriage the had entertained out of her head, all which however proved ineffectual; for in the beginning of the month of February, 1609, she was detected in an intrigue with Mr. William Seymour, fon to lord Beauchamp, and grandfon to the Earl of Hertford, to whom, notwithstanding, she was privately married some time afterwards. Upon this discovery, they were both carried before the council,

and feverely reprimanded, and then difmiffed.

In the fummer of the year 1610, the marriage broke out, whereupon the lady was fent into close custody, at the house of Sir Thomas Parry, in Lambeth; and Mr. Seymour was committed to the Tower for his contempt, in marrying a lady of the royal family, without the king's leave. It does not appear that this confinement was attended with any great feverity to either; for the lady was allowed the use of Sir Thomas Parry's house and gardens, and the like gentleness, in regard to his high quality, was shewn to Mr. Seymour. Some intercourse they had by letters, was after a time discovered, and a resolution taken thereupon to send the lady to Durham; a refolution which threw her into deep affliction. Upon this, by the interpolition of friends, the and her hulband concerted a scheme for their escape, which was successfully executed in the beginning, though it ended unluckily. The lady, under the care of Sir James Crofts, was at the house of Mr. Convers, at Highgate, from whence the was to have gone the next day to Durham, on which the put a fair countenance now, notwithstanding the trouble she had before shewn. This made her keepers the more eafy, and gave her an opportunity of disguising herself, which she did on Monday the 3d of June, 1611, by drawing over her petticoats a pair of large French-fashioned hose, putting on a man's doublet, a peruke which covered her hair, a hat, a black cloak, ruffet boots with red tops, and a rapier by her fide. Thus equipped, the walked out between three and four with Mr. Markham. They went a mile and a half to a little inn, where a person attended with their horses. The lady, by that time she came thither, was so weak and faint, that the hottler, who held the ftirrup when the mounted, H h 2

faid, that gentleman would hardly hold out to London. however, so raised her spirits, that by the time she came to Black-wall, she was pretty well recovered. There they found waiting for them two men, a gentlewoman, and a chambermaid, with one boat full of Mr. Seymour's and her trunks, and another boat for their persons, in which they hasted from thence towards Woolwich. Being come so far, they bade the waterman row on to Gravesend. There the poor fellows were defirous to land, but for a double freight were contented to go on to Lee, yet being almost tired by the way, they were forced to lie still at Tilbury, whilst the rowers went on shore to refresh themselves; then they proceeded to Lee, and by that time the day appeared, and they discovered a ship at anchor a mile beyond them, which was the French bark that waited for them. Here the lady would have lain at anchor expecting Mr. Seymour, but through the importunity of her followers, they forthwith hoifted fail and put to fea. In the mean time Mr. Seymour, with a peruke and beard of black hair, and in a tawny cloth fuit, walked along by the Tower-wharf, by the warders of the fouth gate, and fo to the iron gate, where one Rodney was ready with a pair of oars to receive him. When they came to Lee, they found that the French thip was gone. They therefore hired a fisherman for twenty shillings, to put them on board a certain ship that they saw under sail. That ship they found not to be it they looked for, so they made forwards to the next under fail, which was a ship from Newcastle. This, with much ado, they hired for forty pounds, to carry them to Calais, and the master performed his bargain, by which means Mr. Seymour escaped, and continued in Flanders.

On Tuesday in the afternoon, my Lord Treasurer being advertifed that the Lady Arabella had made an escape, sent immediately to the lieutenant of the Tower, to set strict guard over Mr. Seymour, which he promifed to do; but coming to the prisoner's lodgings, he found, to his great amazement, that he was gone from thence one whole day before. A pink being dispatched from the Downs into Calais road, feized the French bark, and brought back the lady and those with her. As foon as she was brought to town, she was, after examination, committed to the Tower, declaring that the was not so forry for her own restraint, as the should be glad if Mr. Seymour escaped, for whose welfare, the affirmed, she was more concerned than for her own. Her aunt, the countefs of Shrewfbury, was likewise committed, on suspicion of having prompted the Lady Arabella, not only to her escape, but to other things, it being known that she had amassed upwards of twenty thousand pounds in ready money. The earl of Shrewsbury was confined to his house, and the old earl of Hertford sent for from his seat. By degrees things grew cooler, and though it was known that Mr. Seymour continued in the Netherlands, yet the court made no farther ap-

plications to the arch-duke about him.

In the beginning of the year 1612, a new storm began to break out; for the Lady Arabella, either pressed at an examination, or of her own free will, made some extraordinary discoveries, upon which some quick steps would have been taken, had it not shortly after appeared, that her misfortunes had turned her head, and that, consequently, no use could be made of the evidence of a person out of her senses. However, the countess of Shrewsbury, who before had leave to attend her husband in his sickness, was very closely shut up, and the court was amused with abundance of strange stories, which wore out by degrees, and the poor Lady Arabella languished in her consinement till the 27th of September, 1615, when her life and sorrows ended together.

ARAM (EUGENE), a man of considerable erudition, remarkable for his unhappy fate, and the fingular circumstances that occasioned and attended it, was born at Ramfgill, a little village, in Netherdale, Yorkshire, in the year 1704. He was removed, when very young, together with his mother, to Skelton, near Newby: and when he was five or fix years old, his father making a little purchase in Bondgate near Rippon, his family went thither. He was there fent to school, where he learned to read the New Testament in English, which was all he was ever taught, except that, some considerable time after, he was under the tuition of the Rev. Mr. Alcock of Burnfal, for about a month. When he was about thirteen or fourteen years of age, he went to his father at Newby, and attended him in the family there, till the death of Sir Edward Blackett. It was in the house of this gentleman, to whom his father was gardener, that his propenfity to literature first appeared. He was, indeed, always of a folitary disposition, and uncommonly fond of retirement and books; and here he enjoyed all the advantages of leifure and privacy. He applied himself at first chiefly to mathematical studies, in which he made a confiderable proficiency. At about fixteen years of age, he was fent to London to the house of Mr. Christopher Blackett, whom he ferved for some time in the capacity of bookkeeper. After continuing here a year or more, he was taken with the small-pox, and suffered severely under that distemper. He afterwards returned into Yorkshire, in consequence of an invitation from his father, and there continued to profecute his studies, but found in polite literature much greater charms than in the mathematics; which occasioned him now chiefly to apply himself to poetry, history, and antiquities. After this he was invited to Netherdale, where he engaged in a school and married. But his marriage proved an unhappy connection; for to the misconduct of his wife he afterwards attributed the misfortunes that befel him. the mean while, having perceived his deficiency in the learned languages, he applied himfelf to the grammatical study of the Latin and Greek tongues; after which he read, with great avidity and diligence.

gence, all the Latin classics, historians, and poets. He then went through the Greek Testament; and, lastly, ventured upon Hesiod, Homer, Theocritus, Herodotus, and Thucydides, together with all the Greek tragedians. In 1734, William Norton, elq. a gentleman who had a friendship for him, invited him to Knaresborough. Here he acquired the knowledge of the Hebrew, and read the Pentateuch in that language. In 1744 he returned to London, and ferved the Rev. Mr. Painblanc, as other in Latin and writing, in Piccadilly; and, with this gentleman's affiftance, he acquired the knowledge of the French language. He was afterwards employed, as an usher and tutor, in several different parts of England; during which time he became acquainted with heraldry and botany. He also ventured upon Chaldee and Anabic, the former of which he found eafy from it's near connection with the Hebrew. He then investigated the Celtic, as far as possible, in all it's dialects; and having begun to form collections, and made comparisons between the Celtic, the English, the Latin, the Greek, and the Hebrew, and found a great affinity between them, he refolved to proceed through all these languages, and to form a comparative lexicon. But in the midfl of these learned labours and inquiries, it appears, that Aram committed a crime, which could not naturally have been expected from a man of fo fludious a turn, and which is the more extraordinary, as the inducement that led him to it is faid to have been only gain, though he himself asterwards assigned a different motive. On the 8th of February, 1744-5, he murdered Daniel Clark, a shoemaker, in coninnction with whom, and another person, he seems before to have been concerned in some fraudulent practices. The murder, however, was concealed near fourteen years, and then was discovered by a skeleton being accidentally found, which was supposed to be that of Clark. This was a mistake; but it led to a discovery of the whole transaction; and Aram's wife, from whom he had separated a confiderable time, was a principal evidence against him. he was apprehended, on suspicion of this murder, he was usher of a school at Lynn, in Norfolk. He was brought from thence to York cattle, and on the 3d of August 1759, was tried at the county-affizes for the murder. He was found guilty on the testimony of Richard Houseman, corroborated by that of his own wife, and other circumstantial evidence. After his conviction, he confessed the justice of his fentence, but made an attempt upon his own life, by cutting his arm in two places with a razor, which he had concealed for that purpose. By proper applications, he was brought to himself, and, though weak, was conducted to the place of execution; where, being afked if he had any thing to fay, he replied in the negative. He was immediately after executed, and his body being conveyed to Knaresborough forest, he was there hung in chains, pursuant to his fentence.

ARATUS, a Greek poet, was born at Soli, or Solæ, a town in He flourished about the 124th Olympiad, under Ptolemy Philadelphus, king of Egypt, who reigned near 300 years before Christ. He discovered in his youth a remarkable poignancy of wit, and capacity for improvement; and having received his education under Dionysius Heracleotes, a Stoic philosopher, he espoused the principles of that feet. Aratus was physician to Antigonus Gonatus, the fon of Demetrius Poliorcetes, king of Macedon, who, being a great encourager of learned men, fent for him to court, admitted him to his intimacy, and encouraged him in his fludies. The "Phænomena" of Aratus, which work is still extant, gives him a title to the character of an altronomer, as well as a poet: for in this piece he describes the nature and motion of the stars, and shews their various dispositions and relations. He wrote this poem in Greek verse: it was translated into Latin by Cicero, who tells us, in his first book "De Oratore," that the verses of Aratus are very noble, but the author did not thoroughly understand astronomy; and it is faid that he borrowed his materials from Eudoxus. Quintilian observes, that his subject has nothing of the pathos, no variety, no fictitious persons introduced speaking, with the other ornaments, which have fo great an effect in other kinds of poetry; however, that he was very capable of executing the defign he undertook. Aratus's piece was translated by others as well as Cicero; particularly by Germanicus Cæfar, and alfo by Festus Avienus. Our poet was intimately acquainted with Theocritus, who is faid to have addressed his fixth Idyllium to him. He was certainly much esteemed by the ancients, fince we find so great a number of scholiasts and commentators upon him; amongst whom are Aristarchus of Samos, the Arystylli the geometricians, the Evæneti, Crates, Numenius the grammarian, Pyrrhus of Magnelia, Thales, and Zeno. Suidas afcribes feveral other works to Aratus.

ARBUTHNOT (Dr. John), a celebrated wit and physician in Queen Anne's reign, was the son of an episcopal clergyman of Scotland, nearly allied to the noble family of that name. He had his education in the university of Aberdeen, where he took the degree of doctor of physic. The revolution deprived the father of his church preferment; and though he was possessed of a small paternal estate, yet necessity obliged the son to seek his fortune abroad. He came to London, and at sirst, as it is said, for his support taught the mathematics. About this time, viz. 1695, Dr. Woodward's "Essay towards a Natural History of the Earth" was published, which contained such an account of the universal deluge, as our author thought inconsistent with truth; he therefore drew up work, entitled An Examination of Dr. Woodward's Account of the Deluge, &c. with a comparison between Steno's Philosophy and the Doctor's, in the Case of Marine Bodies dug up out of the Earth, &c." 1695,

8vo. which gave him no small share of literary same. His extenfive learning, and facetious and agreeable conversation, introduced him by degrees into practice, and he became eminent in his profefsion. Being at Epsom, when Prince George of Denmark was suddenly taken ill, he was called in to his assistance. His advice was successful, and his highness recovering employed him always afterwards as his physician. In consequence of this, upon the indisposition of Dr. Hannes, he was appointed physician in ordinary to Queen Anne 1709, and admitted a fellow of the college, as he had been some years of the royal society.

His gentle manners, polite learning, and excellent talents, entitled him to an intimate correspondence and friendship with the celebrated wits of his time, Pope, Swift, Gay, and Parnell, whom he met as a member of the Scriblerus Club. In 1714 he engaged with Pope and Swift in a design to write a satire on the abuse of human learning in every branch, which was to have been executed in the humorous manner of Cervantes, the original author of this species of satire, under the history of seigned adventures. But this project was put a stop to by the queen's death, when they had only drawn out an impersect essay towards it, under the title of the first book of

the " Memoirs of Martinus Scriblerus.

The queen's death, and the disasters which fell upon his friends on that occasion, deeply affected our author's spirits; and to divert his melancholy, he paid a vifit to his brother, a banker at Paris. His stay there, however, was but very short; he returned to London, and having lost his former residence at St. James's, took a house in Dover Street. In 1727, he published "Tables of ancient Coins, Weights, and Measures," in 4to. He continued to practise physic with good reputation, and diverted his leifure hours in writing papers of wit and humour. He contributed in 1732 towards detecting and punishing the scandalous frauds and abuses that had been carried on, under the specious name of "The Charitable Corporation." The same year he published his "Essay concerning the Nature of Aliments, the Choice of them, &c." which was followed the year after by the "Effects of Air on Human Bodies." He was apparently led to the subjects of these treatises by the consideration of his own case, an asthma, which gradually increasing with his years, became shortly after desperate and incurable. In 1734 he retired to Hampstead, in hopes of finding some small relief for this affliction; but he died at his house in Burlington-gardens, Feb. 1735.

ARBUTHNOT (ALEXANDER), principal of the university of Aberdeen, and son of the baron of Arbuthnot, was born in the year 1538. He studied in the university of Aberdeen, and having perfected himself in humanity and philosophy, his relations sent him to study the civil law in France, where he was five years under the

care of the famous Cujacius. Having taken the degree of Licentiate, he returned home in the year 1563, and appeared very warmly in support of the Reformed Religion. At this time Queen Mary was resident in her kingdom; but the earl of Murray having the supreme direction of all things, the reformed church of Scotland was in a very flourishing condition. The friends of Mr. Arbuthnot prevailed upon him to take orders, and whether he received them from a bishop or from presbyters is uncertain. In 1568, he affifted as a member of the general affembly, which was held in the month of July at Edinburgh. A little after he was appointed minister of Arbuthnot and Logy-Buchan. The year following. viz. 1560, on a visitation of the King's-college at Aberdeen, Mr. Alexander Anderson, principal; Mr. Andrew Galloway, sub-principal; and three regents, were deprived. Their fentence was published on the 3d of July, and immediately thereupon Mr. Arbuthnot was made principal of that college. He was a member also of the general affembly which sat at St. Andrews in the year 1572. In 1582 Mr. Arbuthnot published Buchanan's History of Scotland, in which, though he acted only as an editor, yet it procured him a great deal of ill-will, and in all probability gave his Majesty King James VI. an ill impression of him. He died October 20, 1583, in the 45th year of his age.

ARC (JOAN OF). See JOAN.

ARCHILOCHUS, a Greek poet, born in the isle of Paros, was the fon of Telesicles; and slourished about 660 years before Christ. His poetry abounded with the most poignant satire. His satirical vein had such an effect on Lycambes, that he hanged himfelf. The indignation of Archilochus against Lycambes arose from the latter's not keeping his word with regard to his daughter, whom he first promised and afterwards resused to Archilochus. It is not unlikely that he attacked the whole family of Lycambes in his lampoon, for it is said by Horace, that the daughter sollowed the example of her father; and there are some who affirm, that three of Lycambes's daughters died of despair at the same time.

Archilochus was fo much addicted to raillery and abuse, that he did not even spare himself. He is said, however, to have been much in savour with Apollo: for when he had been killed in a combat, the oracle of Delphi drove the murderer out of the temple, and was not appeased without a multitude of excuses and prayers; and even after this the oracle ordered him to a certain house, there to pacify the ghost of Archilochus. This poet excelled chiesly in iambic verses, and was the inventor of them. The hymn which he worte to Hercules and Iolaus was so much esteemed, that it used to be sung three times to the honour of those, who had gained the victory at the Olympic games.

Vol. I. II ARCHIMEDES,

ARCHIMEDES, a celebrated geometrician, was born at Syracuse in Sicily, and related to Hiero king of Syracuse. He was remarkable for his extraordinary application to mathematical studies. in which he used to be so much engaged, that his servants were often obliged to take him from them by force. He had fuch a furprising invention in mechanics, that he affirmed to Hiero, if he had another earth, whereon to plant his machines, he could move this which we inhabit. He is faid to have formed a glass sphere, of a most furprising workmanship, wherein the motions of the heavenly bodies were reprefented. He tell upon a curious method of discovering the deceit, which had been practifed by a workman, employed by king Hiero to make a golden crown. Hiero, having a mind to make an offering to the gods of a golden crown, agreed for one of great value, and weighed out the gold to the maker, who brought one home the full weight; but it was afterwards discovered, that a quantity of the gold was stolen, and supplied with a like weight of filver. Hiero, being angry at this imposition, defired Archimedes to take it into confideration, by what method fuch a fraud might be discovered for the future. Whilst he was engaged in the folution of this difficulty, he happened to go into the bath; where observing, that a quantity of water overflowed, equal to the bulk of his body, it immediately occurred to him, that Hiero's question might be answered by a like method: on which he leaped out, and ran homeward, crying, suggna! suggna! " I have found it! I have found it!" He then made two maffes, each of equal weight with the crown, one of gold and the other of filver: when he had done this, he filled a large veffel to the brim with water, and put the filver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass out, he filled up the vessel again, measuring the water exactly, which he put in: this shewed him what measure of water answered to a certain quantity of filver. Then he tried the gold in like manner, and found that it caused a less quantity of water to overflow, the gold being lefs in bulk than the filver, though of the fame weight. Then he filled the veffel a third time, and putting in the crown itfelf, he found that it caused more water to overflow than the golden mals of the same weight; whence he computed the mixture of filver with the gold, and so manifestly discovered the fraud.

But he became most famous by his curious contrivances, whereby the city of Syracuse was so long defended, when besieged by Marcellus. However, notwithstanding all his art, Syracuse was at length taken by Marcellus, who commanded his soldiers to have a particular regard to the safety of Archimedes; but this ingenious man was unfortunately slain by a soldier, who did not know him. Archimedes is said to have been killed in the 143d Olympiad, the 546th year of Rome, and about 208 years before the birth of Christ.

Several

Several of his works are still extant, but the greatest part of them are lost.

ARDEN (EDWARD), was descended of a most ancient and honourable family, feated at Parkhall, in Warwickshire. He was born in the year 1532, and his father dying when he was an infant of two years old, he became, before he inherited the effate of the family, the ward of Sir George Throkmorton, of Coughton, whose daughter Mary he afterwards married. In all probability, it was his engagement with this family, and being bred in it, that made him so firm a papist as he was. However that be, succeeding his grandfather, Thomas Arden, efq. in 1562, in the family estate, he married Mary Throkmorton, and fettled in the country, his religion impeding his preferment, and his temper inclining him to a retired life. His being a near neighbour to the great Earl of Leicefter, occasioned his having some jars with him, who affected to rule all things in that county. Some persons therein, though of good families, and possessed of considerable estates, thought it no discredit to wear that nobleman's livery, which Mr. Arden disdained. the course of this fatal quarrel, excessive insolence on one side, produced some warm expressions on the other; insomuch that Mr. Arden openly taxed the earl with his converting criminally with the countels of Esfex, in that earl's life time; and also inveighed against his pride as a thing the more inexculable in a nobleman newly created. These taunts having exasperated that minister, he projected, or at least forwarded, his destruction. Mr. Arden had married one of his daughters to John Somerville, elq. a young gentleman of an old famly, and good fortune, in the same county. . This Mr. Somerville was a man of a hot rash temper, and by many thought a little crazy. He was drawn in a strange manner to plot against the queen's life; for which he was committed to the Tower for high-treason; and on December 20, 1583, was executed at Smithfield.

ARETÆUS, a physician of Cappadocia, but in what time he flourished authors are not agreed; some placing him under Augustus Cæsar, others under Trajan or Adrian. However his works are very valuable. The best editions were published by Dr. Wigan and Dr. Boerhaave. Dr. Wigan's was elegantly and correctly printed in solio, at Oxford, 1723: in his presace he gives an account of all the preceding editions. To this are subjoined, differtations, on the age of Aretæus, his sect, his skill in anatomy, and his method of cure. At the end is a large collection of various readings with notes on them; a treatise on the author's Ionic dialect, and a Greek index by the learned Mr. Maittaire. It has been said of Aretæus, and we suppose, very truly, that he studied nature more than books.

ARETIN (Guy), a Benedictine monk, lived in the eleventh century. He rendered himself famous by discovering a new method of learning music. He published a book upon this subject entitled "Micrologus," and a letter, which has been inserted by cardinal Baronius in his Annals, under the year 1022. It was under the pontificate of John XX. that the "Micrologus" appeared, the author being then four and thirty years of age, and having been thrice invited to Rome by Pope Benedict VIII. His holiness had examined the "Antiphonaire" of Aretin, and admired several things in this author. Possevin tells us, in his Apparatus, Guy Aretin was the inventor of the six notes in music, "Ut, Re, Mi, Fa, Sol, La."

ARETIN (LEONARD). This name was given him from his being of Arezzo; and he is better known by it, than by that of Brunus, or Bruni, his family-name. He was one of the ablest men of the fifteenth century. He studied Greek under Emanuel Chryfoloras, and was afterwards appointed fecretary of the briefs to Pope Innocent VII. of which office he acquitted himself honourably under this pope and the four following ones; and was afterwards fecretary to the republic of Florence. He translated some of Plutarch's Lives into Latin, and the Ethics of Ariffotle. He composed three books "Of the Punic War," which may serve as a supplement to those wanting in Livy: the two first treat of the first Punic war, the third of the diforders into which the Carthaginians fell, by the mutiny of the foldiers and the revolt of the people; as also of the war against the Gauls, and against those of Illyria. He wrote likewise the History of Italy during his own time, beginning with the schism against Pope Urban VI. in 1378, and ending with the victory obtained by the Florentines in 1440. He has also given us the "History of the Republic of Florence," and that of "Ancient Greece from the command of Theramenes and Thrafybulus among the Athenians, to the death of Epaminondas." He was reputed to be the author of a "History of the Goths," which gained him a good deal of reputation, till it was known he had translated it from the Greek of Procopius; this drew some infamy upon his memory, for he had appropriated the work to himself; but Christopher Perrona with a good deal of pains restored it to the real author. Aretin left feveral other works, the catalogues of which may be feen in Gefner's "Bibliotheca." He died about 1443, at Florence, being then feventy-four years of age.

ARETIN (FRANCIS), a man of great reading, and well acquainted with the Greek language. He translated into Latin the "Commentaries of St. Chrysostom upon St. John," and about twenty homilies of the same sather; he also translated the "Letters of Phalaris" into Latin, and wrote a treatise "De Balneis Puteo-

lanis." He fludied at Sienna, about the year 1443; and afterwards taught law there with such a vivacity of genius, that they called him the Prince of Subtleties, and his wit became a proverb. He displayed his talent chiefly in disputes, in which nobody could withstand him. He gave his opinions in law with fo much confidence, as to affure those who consulted him, that they should carry their cause; nor did experience contradict him, for it was a common faving at the bar, fuch a canfe has been condemned by Aretin. it must therefore be lost. He taught also in the university of Pisa, and in that of Ferrara. He was at Rome under the pontificate of Sixtus IV. but did not flay here long, for he foon perceived that the great hopes which he had built upon his reputation would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he should have done a public injury, by depriving the youth of such an excellent professor. When old age would not permit him to go through the duties of his office, they dispensed with his reading of lectures, and his falary was continued. He continued, however, fometimes to mount the chair; and although his lectures had now but little spirit in them, yet he had still many hearers on account of his reputation. One day, when the students were gone to some public shews, there were but forty persons in his auditory, which so mortified him, that he threw away his book, and cried out, "Aretin shall never explain law to a few persons:" he retired in a passion, and would teach no more. He was severe in his temper, and never kept a servant longer than a month or two; for it was a maxim of his, "That new hired fervants always ferve best." He was honoured with the title of knight, and spent all his life in celibacy; his way of living was fo parfimonious, that he was thereby enabled to amass a great deal of wealth. He was no less honoured on account of his continence, than his learning.

ARETIN (Peter), a native of Arezzo, who lived in the fixteenth century. He was famous for his fatirical writings, and was fo bold as to carry his invectives even against fovereigns; whence he got the title of the Scourge of Princes. Francis I. the emperor Charles V. most of the princes of Italy, several cardinals, and many noblemen courted his friendship by presents, either because they liked his compositions, or perhaps from an apprehension of falling under the lash of his satire. Aretin became thereupon so insolent, that he is said to have got a medal struck, on which he gave himself the title of Divine. He used to boast, that his lampoons did more service to the world than sermons; and it was said of him, that he had subjected more princes by his pen, than the greatest had ever done by their arms. Aretin wrote many irreligious and obscene pieces; such are his dialogues, which were called "Ragionamenti." We have also six volumes of Letters written by

him, but they are not in much esteem. Some say that Aretin changed his loose libertine principles; but however this may be, it is certain that he composed several pieces of devotion: he wrote a "Paraphrase on the Penitential Psalms," and another on "Genesis:" he wrote also the "Life of the Virgin Mary," and that of "St. Catherine of Sienna," and of "St. Thomas Aquinas." He was author likewise of some comedies, which were esteemed pretty good of their kind. He died in the year 1556, being about sixty-sive years old. It is said by some, that he tell into such a fit of laughter, on hearing some smutty conversation, that he overturned the chair upon which he sat, and that falling he hurt his head, and died upon the spot.

ARGALL (IOHN), was the third fon of Thomas Argall by Margaret his wife, daughter of John Talkarne of the county of Cornwall. He was born in London, and entered a student in Christchurch, in Oxford, towards the latter end of Queen Mary's reign. He took the degree of master of arts in 1565, and was senior of the act celebrated the eighteenth of February the fame year. Afterwards he applied himself to the study of divinity, and, having taken holy orders, obtained the living of Halesworth in Suffolk. Being at a feast at Cheston, a mile distant from that town, he died suddenly at the table. His body was carried to Halefworth, and buried there, Oct. 8, 1606. During his stay at the university, he was a noted disputant, and a great actor of plays at Christ-church, particularly when the queen was entertained there in 1566. He was esteemed a very good scholar, and was so much devoted to his studies that he lived and died like a philosopher, with a thorough contempt for the things of this world. He was the author of two tracts, the one entitled "De vera Poenitentia, the other "Introductio ad Artem Dialecticum."

ARGENS (JEAN BAPTISTE DE BOYER, marquis de), a French writer, famous for the number of his productions, was born at Aix in Provence, in 1704. His talents discovered themselves early, and his father intended him for the magistracy; but a gallant and voluptuous humour disposed him rather to the military, in which he served some time. Disgusted however with this profession, he passed into Holland, and devoted himself to the exercise of the pen; when the king of Pruffia gave him an invitation, and attached him to him in quality of chamberlain. After having spent about five and twenty years with this monarch, he began to look towards his native country, and returned to Aix, where he lived like a philosopher, and died at the end of 1770. He had an ardent defire of knowledge, and knew a great deal. He was mafter of many languages: he pair ted very well; and was a confiderable proficient in anatomy and chemistry. His works are very well known to the public,

public, the principal of which are "Lettres Juives, Lettres Chinoifes, Lettres Cabaliftiques, Philosophie du bon sens," &c. &c. He translated also from the Greek into French, "Ocellus Lucanus," and "Julian's Discourse upon Paganism." There is learning, knowledge, and good sense, scattered through all his writings; but they are very little favourable to religion; on the contrary, they are strongly tinctured with libertinism.

ARGYROPYLUS (JOANNES), one of the first of those learned perfous, who fled into Italy upon the taking of Constantinople by Mahomet II. in 1453, and contributed to the revival of the Greek learning in the west. Cosmo de Medicis, duke of Tuscany, made him professor of Greek at Florence, and appointed him preceptor to his fon Peter, and to his grandfon Laurence. He had several illustrious pupils at Florence, to whom he read lectures in the Greek language and philosophy; and among the rest Angelus Politianus. In 1456, he went into France, to implore the affiftance of Charles VII. in behalf of some friends and relations, whom he wanted to redeem from Turkish slavery. He continued many years in his professorship at Florence; but the plague at length obliging him to quit it, he went to Rome, where he publicly read lectures upon the Greek text of Aristotle. He was carried off by an autumnal fever, which he got by an intemperate eating of melons, in the 70th year of his age, and about the year 1480.

ARIANS. See ARIUS.

ARIOSTO (Lodovico, or Lewis), a celebrated Italian poet, was born at the castle of Reggio, in Lombardy, in 1474. He soon gave marks of his great genius; for when very young, he composed several excellent poetical pieces, one of the most remarkable of which is the flory of Pyramus and Tlifbe, which he formed into a play, and had it acted by his brother and fifters. This performance gained him great applause, all who saw it presaging he would prove one of the greatest poets of the age. His father, however, being a man of no talle for learning, regarded more what study would be most profitable for his fon to follow, than what fuited his genius and inclination: he obliged him therefore to apply to the law, which he did for fome years, hough with great reluctance; but upon his father's death, he returned to the more agreeable purfuits of poetry. When Ariosto was about thirty years of age, he was introduced to Hippolito, cardinal of Este, a great patron of learned men, who entertained him in a very honourable manner. The fuccess which he had hitherto lad in the little poetical pieces he had published, inspired him with the ambition of distinguishing himself by some nobler work. He read Homer and Virgil with vast carefulness; and having in view these great originals, began a

poem on the loves of Orlando, taking the fubject from Bojardo's Orlando Inamorato," upon whose model he proceeded. It is the most celebrated of all his works, though there have been many different opinions concerning it. But his attachment to poetry did not hinder him from engaging in public affairs, for he was employed in embassies and negotiations in different parts of Italy.

Upon the death of Hippolite he engaged in the fervice of Alfonso, duke of Ferrara, who treated him with great esteem and affection, and appointed him governor of Grassignana, which office he discharged with great honour and success. After his return home, he dedicated the rest of his life to retirement, prosecuting his studies in a house which he built for himself at Ferrara. He translated several pieces out of French and Spanish into Italian; and wrote also several satires, which, according to Mr. Menage, are esteemed by the best judges. There are likewise five comedies of his extant, which the duke of Ferrara was so pleased with, that he erected a magnificent stage in the hall of Ferrara, for the representation of them, and made the author several considerable presents. At his desire, Ariosto translated the Mænechmi of Plautus into Italian, which was exhibited with great success.

Ariosto was of an amorous disposition, and left two natural sons. He was affable, easy, and condescending in his temper. He enjoyed the friendship of the most eminent scholars of his time, most of whom he mentions with great respect in the last cause of his Orlando Furioso. His constitution was but weakly, so that he was obliged to have recourse to physicians the greatest part of his life.

He died at Ferrara the 8th of July, 1533, aged 59.

ARISTARCHUS, a Grecian philosopher, born in Samos, is said to be the first who maintained the earth to turn upon it's center, and to describe a circle yearly round the sun; an opinion, revived and established by Copernicus and Galileo, and now universally received. Vitruvius, speaking of certain mathematicians who had made discoveries, places Aristarchus in the first rank: he mentions a kind of sun-dial of his inventing. It is not certain when he lived; but from the menion made of him by Archimedes, he must have slourished before he death. None of his works remain, except a treatise "Upon the greatness and distance of the sun and moon." Aristarchus did not suffer persecution and imprisonment as Galileo since did, for removing the stability of the earth; though, as we learn from a corrected passage in Plutarch, he was thought by some to be guilty of great impiety.

ARISTARCHUS, a celebrated grammarian, was born in Samothracia, but chose Alexandia to reside at. He was much esteemed by Ptolemy Philometo, who committed to him the education of his son. He applied imself exceedingly to criticism, and

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made a revisal of Homer's poems with great exactness, but in a manner too magisterial; for such verses as he did not like he treated as spurious. Some have said, that he never would publish any thing, for sear of giving others an opportunity of retorting upon him; but others say, that he published a great deal. Cicero and Horace have used his mame to express a very rigid critic; and it is used to this day for the same purpose, but not without opprobrium. Growing dropsical, he sound no other remedy, than to starve himself to death, at the age of 72.

ARISTÆNETUS, an ancient author, to whom are ascribed certain Greek epistles upon the subject of love and gallantry. Some imagine that the name is sictitious; and that, as the letters appear to be only a compilation of the most beautiful passages from different writers; such as Plato, Lucian, Philostratus, and others, they are the work of some sophist, who meant to shew thereby the use which might be made of such writers: but this is all an uncertainty. A very neat and elegant edition of these epistles was published by Cornellus de Pauw at Utrecht, 1736, in 12mo.

ARISTIDES (ÆLIUS), a very famous forhist of antiquity, was born at Adriani, a town of Mysia, and sourished under Adrian and the two following emperors. He received lectures in eloquence from the best masters; from Herodes Atticus at Athens, and Aristocles at Pergamus. He spent his life in travelling and declaiming. He went all over Egypt four times, and penetrated even to Æthiopia. He was averfe to extemporary harangues: he called it vomiting orations. When Smyrna was destroyed by an earthquake in the year 178, he wrote to affecting a letter to Marcus Aurelius, that the Emperor ordered it to be rebuilt immediately: upon which the inhabitants erected a flatue to Aristides, as to the restorer of their Notwithstanding the high reputation of this sophist, he appears to have been very superstitions and very vain. He gives us to understand, that he thought himself inferior to no orator that had lived before him; and that this pre-eminence of his was as it were a special object with the gods, who had directed him in dreams to the study of eloquence. He paid a wonderful deference to his sleeping ideas, which he often believed to be divinely infused; and tells you particularly how he was directed by Affculapius to fomething, which cured him of a long and inveterate illness. He died about the age of fixty.

ARISTOPHANES, a celebrated comic poet of Athens. His place of nativity has been contested. He was contemporary with Plato, Socrates, and Euripides; and most of his plays were written during the Peloponnesian war. His imagination was warm and lively, and his genius particularly turned to raillery: he had also Vol. I.

great spirit and resolution, and was a declared enemy to flavery, and to all those who wanted to oppress their country. The Athenians fuffered themselves in his time to be governed by men, who had no other views than to make themselves masters of the commonwealth. Aristophanes exposed the designs of these men with great wit and feverity, upon the stage. Cleo was the first whom he attacked, in his comedy of the "Equites:" but none of the comedians venturing to personate a man of his great authority, Aristophanes played the character himself; and with so much success, that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet. He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. For this reason, when Dionysius king of Syracuse defired to learn the state and language of Athens, Plato sent him the plays of Aristophanes, telling him that these were the best representation thereof. He wrote about fifty comedies, but there are only eleven extant which are perfect; these are "Plutus, the Clouds, the Frogs, Equites, the Acharnenses, the Wasps, Peace, the Birds, the Ecclesiazusæ or Female Orators, the Thesmophoriazusæ or Priestesses of Ceres, and Lysistrata." The "Clouds," which he wrote in ridicule of Socrates, is the most celebrated of all his comedies: madam Dacier tells us, the was fo much charmed with this performance, that after she had translated it, and read it over two hundred times, it did not become the least tedious to her; and that the pleasure she received from it was so exquisite, as to make her forget all the contempt and indignation which Aristophanes deserved, for employing his wit to ruin a man, who was wisdom itself, and the greatest ornament of the city of Athens.

ARISTOTLE, the chief of the Peripatetic philosophers, was born at Stagyra, a small city in Macedon, in the 99th Olympiad, about 384 years before Christ. He was the son of Nichomachus, physician to Amyntas, the grandfather of Alexander the Great. He lost his parents in his infancy; and Proxenes, a friend of his father's, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the army; but not succeeding in this profession, he went to Delphi, to confult the oracle what course of life he thould follow; when he was advised to go to Athens, and study philosophy. He accordingly went thither when about eighteen years of age, and studied under Plato till he was thirty-seven. By this time he had spent his whole fortune; and we are told that he got his living by felling powders, and some receipts in pharmacy. He sollowed his studies with extraordinary diligence, so that he soon surpassed all in Plato's school. He ate little, and slept less; and that he might not over-Sleep himself, Diogenes Laertius tells us, that he lay always with one

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one hand out of the bed, having a ball of brass in it, which, by it's falling into a bason of the same metal, awaked him. We are told, that Aristotle had several conferences with a learned Jew at Athens, and by this means he instructed himself in the sciences and religion of the Ægyptians, and thereby faved himself the trouble of travelling into Egypt. When he had studied about fifteen years under Plato, he began to form different tenets from those of his master, who became highly piqued at his behaviour. Upon the death of Plato, he quitted Athens, and retired to Atarnya, a little city of Mysia, where his old friend Hermias reigned. Here he married Pythias, the fifter of this prince, whom he is faid to have loved fo passionately, that he offered facrifice to her. Some time after, Hermias having been taken prisoner by Meranon, the king of Perfia's general, Aristotle went to Mitylene, the capital of Lesbos; where he remained till Philip, king of Macedon, having heard of his great reputation, fent for him to be tutor to his fon Alexander, then about fourteen years of age. Aristotle accepted the offer; and in eight years taught him rhetoric, natural philosophy, ethics, politics, and a certain fort of philosophy, according to Plutarch, which he taught nobody elfe. Philip erected statues in honour of Aristotle; and for his sake rebuilt Stagyra, which had been almost ruined by the wars.

Aristotle, having lost the favour of Alexander by adhering to Califthenes, his kinfman, who was accused of a conspiracy against Alexander's life, removed to Athens, where he fet up his new school. The magistrates received him very kindly, and gave him the Lyexum, so famous afterwards for the concourse of his disciples: and here it was, according to some authors, that he composed his principal works. Plutarch, however, tells us, that he had already written his books of "Physics, Morals, Metaphysics, and Rhetoric." The same author says, that Aristotle being piqued at Alexander, because of the presents he had sent to Xenocrates, was moved with so much resentment, that he entered into Antipater's conspiracy against this prince. The advocates for Aristotle, however, maintain this charge to have been without foundation; that at least it made no impression on Alexander, fince about the same time he ordered him to apply himself to the study of animals; and sent him, to defray his expences, eight hundred talents, besides a great number of fithers and huntimen to bring him all forts of animals. When Aristotle was accused of impiety by one Eurymedon, a priest of Ceres, he wrote a large apology for himself, addressed to the magistrates: but knowing the Athenians to be extremely jealous of their religion, and remembering the fate of Socrates, he was fo much alarmed, that he retired to Chalcis, a city of Eubœa, where he ended his days. Some fay he poisoned himself, to avoid falling into the hands of his enemies; others affirm, that he threw himself into the Euripus, because he could not comprehend the reason of

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it's ebbing and flowing; and there are others who tell us he died of of a colic, in the 63d year of his age, being the third of the 114th Olympiad, two years after Alexander.

Besides his treatises on philosophy, he wrote also on poetry, rhetoric, law, &c. to the number of sour hundred treatises, or

more.

ARIUS, a divine of the fourth century, the head and founder of the Arians, a feet which denied the eternal divinity and confubstantiality of the Word, was born in Libya, near Egypt. Eusebius, bishop of Nicomedia, a great favourite of Constantia, fifter of the emperor Constantine, and wife of Licinius, became a zealous promoter of Arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect increased, and several bishops embraced it openly. There arose, however, such disputes in the cities, that the emperor, in order to remedy these disorders, was obliged to assemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. Arius was banished by the emperor, all his books were ordered to be burnt, and capital punishment was denounced against whoever dared to keep them. After five years banishment, he was recalled to Constantinople, where he presented to the emperor such a profession of faith, as made him believe Arius quite orthodox. In 331, Arius went to Alexandria, where St. Athanasius refused to receive him, notwithstanding all his menaces and recommendatory letters. He came to this city again in 335; but though Athanasius had been sent into exile, yet the people of Alexandria rejected Arius, who began to raife difturbances in Egypt. Constantine, being informed thereof, sent orders to him to come to Constantinople, where his friends intended that he should be received into the communion of that city. Constantine demanded of Arius, if he followed the Nicene faith? Arius assured him he did, by an oath; and the emperor having demanded a profession of his faith, he presented it to him in writing: but he had difguifed his heretical tenets under the fimplicity of scripture expressions, and he took oath of his belief in the contents of the paper which he delivered. Constantine, being persuaded of the fincerity of Arius, ordered Alexander to admit him again into the church. Arius was now conducted in triumph by Eusebius and his other adherents: but as they approached the great square of Constantinople, Arius, being pressed by a natural necessity, retired to a house of convenience; where he died instantly on the spot, all his entrails bursting out with his liver and spleen. This happened in the year 336. Arius's sect however did not die with him, for it was supported by several bishops, and others of great weight in the church. The Arians, by turns, perfecuted, and were perfecuted.

ARLOTTA,

ARLOTTA, mother to William firnamed the Conqueror. In ancient historians we find her called by very different names; Abbot Bromton calls her Arlet, and fo does the ancient chronicle of Normandy; Knyghton, Arlec; another ancient writer Herleva, which one would think was her true name, most of the French historians, especially moderns, calling her Herleve. But writers are better agreed as to her family; for they fay, in general, that the was a tanner's daughter. A French author of great integrity, however, reports the matter differently in all respects. He says her name was Helena, and that the was not the daughter of a tanner, but of one Foubert, valet de chambre to the duke of Normandy, which Foubert was the fon of a tanner. If this lady was really the daughter of the duke's valet de chambre, yet she was bred with her grandfather the tanner, at Falaife, an ancient, strong, and pleasant town, in the Lower Normandy. There the dukes of that country had a palace, to which they reforted in times of peace for pleasure; and were used to make it their constant residence in time of war, on account of it's strength. At this castle duke Robert was in the year 1022, and being a prince of a very debonnaire disposition, was present at a place where the young maidens of the town were dancing, and there he faw the fair Arlotta, and being charmed either with her beauty or behaviour, fell desperately in love with her. She was brought to his bed that night, and our gravest historians. fuch as Bromton, and Knyghton, tell us, that when she had undrest herfelf, the tore her shift from the bosom down to the bottom, for which she gave this reason, "That it was neither decent nor fit, that what had touched her legs, should come near the mouth of her lord." From this intercourse she became with child, and during her pregnancy, had a very extraordinary dream. Malmesbury, Knyghton, and other authors fay, that the fancied her bowels dilated themselves over all Normandy and England. But Bromton and others tell us, that the faw in her fleep a tree come forth from her womb, the branches of which overshaded Normandy. At the birth of the child there happened a very odd circumstance: through haste or carelessness, he was suffered to fall upon the ground: whence he took up, some say, a handful of straw, others of dust, which occasioned the midwife to predict, that he would be a king. Certain it is, that the duke was fo much taken with her company, that he kept her about him as if the had been his wife, till the year 1030, when he took a refolution of going to Jerusalem: a thing not unfrequent in these days, in which it passed for a kind of penance. But authors feem to have a high opinion of this Prince's piety, when they gravely write, that it was to expiate his criminal conversation with Arlotta, which induced him to take so fatiguing a journey. Others think that they have found a more probable cause, viz. regret for his brother Richard's death, whom he is faid to have poisoned. However it was, at his departure, he caused the nobility

to swear fealty to his son William, then a child about seven years old; and having appointed the earl of Britanny to be his guardian (notwithstanding he had set up a title to the duchy) and recommended him to the protection of the king of France, he set out on that expedition, from which he never returned, dying at Nice in Bithynia. His son William, on account of his birth, was surnamed the Bastard; which he was so far from esteeming a resection, that he sometimes used it himself. As for Arlotta, she married, some say in the duke's life-time, but most writers, after his decease, a Norman gentleman whose name was Herlaine.

ARMINIUS (JAMES), the founder of the fect of Arminians, or Remonstrants, was born at Oude-water, in Holland, in 1560. He lost his father in his infancy, and was indebted for the first part of his education to a good-natured clergyman, who had imbibed fome opinions of the Reformed, and who, in order to avoid the being obliged to fay mass, often changed his habitation. Arminius was a student at Utrecht, when death deprived him of his patron, which loss would have embarraffed him greatly, had he not had the good fortune to be affifted by Rodolphus Snellius, his countryman, who took him with him to Marpurg in 1575. Soon after his arrival here, he had the news of his country having been facked by the Spaniards: this plunged him into the most dreadful affliction, nor could he help returning to Holland, to be himself an eye-witness of the state to which things were reduced; but having found that his mother, his fifter, his brothers, and almost all the inhabitants of Oude-water had been murdered, he returned to Marpurg. His stay here was, however, but thort; for, being informed of the foundation of the university of Leyden, he went again to Holland, and purfued his studies at this new academy with so much assiduity and fuccess, that he acquired very great reputation. He was sent to Geneva in 1583, at the expence of the magistrates of Amsterdam, to perfect his studies; and here he applied himself chiefly to the lectures of Theodore Beza, who was at this time explaining the Epistle to the Romans. Arminius had the misfortune to displease fome of the leading men of the university, because he maintained the philosophy of Ramus in public with great warmth, and taught it in private: being obliged therefore to retire, he went to Basil, where he was received with great kindness. Here he acquired such great reputation, that the faculty of divinity offered him the degree of doctor without any expence: he modelly excused himself from receiving this honour, and returned to Geneva; where having found the adversaries of Ramism less violent than formerly, he became also more moderate. He had a great desire to see Italy, and particularly to hear the philosophical lectures of the famous Zabarella, at Padua. He fatisfied this curiofity, and spent fix or seven months in the journey: he then returned to Geneva, and afterwards to Amsterdam.

Amsterdam, where he found many calumnies raised against him, on account of his journey to Italy, which had somewhat cooled the affections of the magistrates of Amsterdam, his friends and patrons. He easily justified himself to men of sense, though many weak and superstitious persons remained prejudiced against him. He was ordained minister at Amsterdam in 1588, and soon distinguished himfelf by his fermons, which were remarkable for their folidity and learning, so that he was extremely followed, and universally applauded. Martin Lydius, professor of divinity at Francker, thought him a fit person to refute a writing, wherein the doctrine of Theodore Beza upon predestination had been attacked by some ministers This he undertook to do, but on examining the arguof Delft. ments on both fides, he embraced the opinions he proposed to confute. He was threatened with some trouble about this at Amsterdam, being accused of departing from the established doctrine; but the magistrates of Amsterdam interpoling their authority, prevented any dissension. In 1603, he was called to the professorship of divinity at Leyden: he began his lectures with three elegant orations; the first, " Of the Object of Divinity;" the second, " Of the Author and End of it;" and the third, " Of the Certainty of it:" and then proceeded to the exposition of the prophet Jonah. The disputes upon grace were soon after kindled in the university, and the states of the province were forced to appoint conferences betwixt him and his adversaries. Gomarus was a great persecutor of Arminius; but the reputation of the latter was fo well established. that he was continually attended by a numerous audience, who admired the strength of argument and solid learning which he shewed in all his lectures: this exposed him to the envy of his brethren, who treated him with great outrage. In 1607, he wrote an excellent letter to the ambaffador of the elector Palatine, to vindicate his conduct with regard to the contests about religion, in which he was engaged: and the same year gave a full account to the states of Holland, of his fentiments with regard to the controverted points. These contests, however, his continual labour, and his uneasiness at feeing his reputation blasted by a number of slanders, threw him into a fit of fickness, of which he died the 19th of October, 1609.

ARMSTRONG (Dr. John), was born in Castleton parish, Roxburghshire, where his father and brother were ministers; completed his education in the university of Edinburgh, where he took his degree in physic, Feb. 4, 1732, with much reputation; and published his Thesis, as the forms of that university require; the subject was "De Tabe purulenta." Like Akenside, another poet and physician, he never arrived at much practice. In 1735 he published a little humorous sugitive pamphlet, entitled, "An Essay for abridging the study of physic; to which is added, a Dialogue betwixt Hygeia, Mercury, and Pluto; as also an Epistle from Usbek the Persian to Joshua Ward, esq." In 1737 he published "A Synopsis

" A Synoplis of the History and Cure of Venereal Diseases." This was foon followed by the "Oeconomy of Love," a poem which has much merit, but is too strongly tinctured with the licentiousness of Ovid. His "Art of preserving Health," which was published in 1744, is his best performance, and will transmit his name to posterity as one of the first English writers. In 1746 Dr. Armfrong was appointed one of the phylicians to the Hospital for lame and fick foldiers, behind Buckingham house. In 1751 he published his poem "on Benevolence;" and in 1753, "Tafte, an Epiftle to a young Critic." In 1760 he had the honour of being appointed physician to the army in Germany; where, in 1761, he wrote a poeth called "Day, an Epistle to John Wilkes, of Aylesbury, esq." In this poem, which is not collected in his works, he wantonly hazarded a reflection on Churchill, which drew on him the ferpenttoothed vengeance of that severest of satirists. In 1770 Dr. Armstrong published a collection of "Miscellanies" in two volumes a containing, 1. The Art of preserving Health. 2. Of Benevolence, an Epistle to Eumenes. 3. Taste, an Epistle to a young Critic, 1753. 4. Imitations of Shakespeare and Spenser. 5. The Univerfal Almanac, by Noureddin Ali. 6. The Forced Marriage, a Tragedy. 7. Sketches. In 1771 he published "A short Ramble through some Parts of France and Italy, by Lancelot Temple;" and in 1773, a quarto pamphlet, under the title of "Medical Effays." He died in September 1779.

ARMSTRONG (Sir THOMAS), descended of an ancient and loyal family, was born at Nimeguen in Holland. As he grew up, he discovered a vigorous, martial disposition, which recommended him to the acquaintance and effeem of many persons of quality, who looked upon him as a man of a warm heart, and a good head. He was a very stirring and active Royalist during the exile of king Charles II. which exposed him to the malice of the protector, Cromwell, who caused him to be confined a year in Lambeth-house, which in those times was a prison. He suffered greatly in this imprisonment; for the Royalists were at that time so exhausted, that how warm foever their charity might be in their hearts, it's effects were but cold, and therefore Mr. Armstrong was very near finking under this misfortune, when by some accident or other he recovered This usage, hard and cruel as it was, could neither break his spirits, nor abate his loyalty, which induced the principal friends the king had in his dominions, to make choice of him to go to his majesty, then at Brussels, with bills of exchange of great value, and other papers of still greater importance, which commission he executed with fuch diligence and discretion, that he not only put the bills and papers fafely into the king's hands, but brought home and delivered as fafely the answers with which he was entrusted. But the protector had so good intelligence, that within a week after he came back, he was feized and fent to the gatehouse, where he fuffered

fuffered another tharp imprisonment, and was in great danger of lofing his life. This fervice was fo acceptable to the king when performed, that he conferred on him the honour of knighthood; and yet the remembrance of it was fo far from being of any fervice to him in his troubles, that it was thought one principal reason for taking away his life. After this he was again imprisoned in the Tower, and obtained his liberty only by the death of the protector, and on his obtaining it, returned to the fervice of his mafter, and was one of those distinguished Royalists, that signed that excellent address to the Lord General Monk, that operated so strongly in fayour of the Restoration. On the king's return he was taken into great favour, was employed in many fervices of importance, promoted to the rank of lieutenant in one of the troops of horse-guards, and was gentleman of horse to his majesty. The heat and vehemence of his temper betrayed him however into fome excelles, and particularly into one which was extremely fatal to his reputation, and, but for the king's favour, might have been fatal also to his life. This was the killing one Mr. Scroop in a play-house-quarrel, which misfortune rendered it necessary, or at least expedient for him to leave the kingdom, but he did it in an honourable way, and as an attendant upon the king's natural fon, Mr. James Crofts, afterwards fo well known to the world, by the title of Duke of Monmouth. ferved with him in Flanders with great reputation, and there acquired fuch a degree of military skill, as made him be considered as an active and accomplished officer, which made him the more dear to those noblemen of a martial disposition who attached themselves to that Duke. After the war was over he returned to England, and stood in all appearance in as high favour, and as great credit with the king, as ever. But this did not continue long; for the times growing troublefome, and factions arising both in the court and country, he had the misfortune to fall into fuch measures as disobliged his mafter, drew upon him at first his coldness and displeasure, and ended at last in removing him from all his places, and in his total difinission from Court. The long intercourse of friendship he had with, and his great dependance on, the Duke of Monmouth, proved the first cause of his troubles, and in the end that of his ruin. The court had no fooner received informations of a traitorous nature against Sir Thomas, than they took all imaginable pains to get him into their hands; but he having timely notice of the discoveries made against him, made his escape, and after some time spent, with as much fecrecy as possible, in England, he withdrew into Holland, and passed by the name of Mr. Henry Lawrence, and there thought himself sase; but Mr. Chudleigh, king Charles's minister there, obtaining a warrant from the States, for apprehending fuch of the conspirators as had fled from England, he was seized at Leyden, and delivered up to the king's minister, who sent him to England. While this unfortunate gentleman was in Holland, VOL. I.

an indictment was preferred against him in London, for high-treafon, upon which he was outlawed, and upon his being brought home, it was resolved to proceed against him upon this outlawry, without allowing him the benefit of a trial. He was accordingly committed to Newgate, and on the 20th of June 1684, executed at Tyburn as a traitor.

ARNALD (RICHARD) was born at London, and admitted a pensioner of Benet College, Cambridge, in 1714. After taking the degree of B. A. being disappointed of a fellowship, he removed to Emanuel College, March 10, 1718, where he proceeded M. A. and was elected fellow in 1721. He commenced B. D. feven years after, as the flatutes of that house required, and continued there till the fociety presented him to the rectory of Thurcaston in Leicesterthire. Whilst fellow of that college, he printed two copies of " Sapphics" on the death of king George; a fermon preached at Bishop Stortford school-seast, August 3, 1726; and another at the archdeacon's visitation, at Leicester, April 22, 1737. A third, preached at Thurcaston, October o, 1746, was published under the title of "The Parable of the Cedar and Thiftle, exemplified in the great victory at Culloden," 4to. In 1744, he published his celebrated Commentary on Wisdom, in folio; that "on Ecclesiasticus," in 1748; and another "on Tobit," &c. in 1752. He married a daughter of Mr. Wood, rector of Wilford, near Nottingham; and died in 1756.

ARNAUD DE MEYRVEILH, or MEREUIL, a poet of Provence, who lived at the beginning of the thirteenth century. Having made fome progrefs in learning, he thought it necessary to travel, and studied particularly the Provençal language, which was then most esteemed by those who were fond of poetry and romances. He entered into the service of the viscount of Beziers, who was married to the countess of Burlas, with whom Arnaud sell violently in love. He durst not, however, declare his passion; and several sonnets which he wrote in her praise, he ascribed to others: at length, however, he wrote one, which made such an impression on the lady, that she behaved to him with great civility, and made him considerable presents. He wrote a book entitled "Las recastenas de sa comtessa;" and a collection of poems and sonnets. He died in 1220.

ARNAUD DE VILLA NOVA, a famous physician of the thirteenth and fourteenth age. He studied at Paris and Montpellier, and travelled through Italy and Spain. He was well acquainted with the languages, and particularly with the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent desire after knowledge; but this passion carried him rather too far in his refearches:

fearches: for he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this soundation he published a prediction, that the world would come to an end in the year 1335, or 1345, or, according to others, in 1376. He practised physic at Paris for some time; but, having advanced some new doctrines, he drew upon himself the resentment of the university; and his friends, fearing that he might be arrested, persuaded him to retire from that city. Some authors have also affirmed, that the inquisitors of the faith, assembled at Tarascon, by order of Clement V. condemned the chimerical notions of this learned physician. Upon his leaving France, he retired to Sicily, where he was received by king Frederic of Arragon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend the same pope Clement in an illness; and Arnaud was shipwrecked on the coast of Genoa, in the year 1309.

ARNAUD (ANTHONY), born at Paris 1550, where he purfued his studies, and took his degree of master of arts in 1573. time after, he was admitted advocate of the parliament of Paris, in which capacity he acquired great reputation by his integrity and extraordinary eloquence. Henry IV. had great esteem for Arnaud; and his majesty once carried the duke of Savoy on purpose to hear him plead in parliament. He was appointed counsellor and attorney-general to queen Catherine of Medicis. Mr. Marion, afterwards advocate-general, was one day fo pleafed with hearing him, that he took him into his coach, carried him home to dinner, and placed him next his eldest daughter, Catherine Marion: after dinner, he took him aside, and asked him what he thought of his daughter; and finding that he had conceived a high opinion of her, he gave her to him in marriage. One of the most famous causes which Arnaud pleaded, was that of the university against the Jesuits, There was published about this time a little tract in French, entitled "A frank and true Discourse to the King, concerning the Re-establishment of the Jews, as requested of him." Some have ascribed this to Arnaud, but others have positively denied him to be the author.

ARNAUD D'ANDILLI (ROBERT), eldest son of the preceding, born at Paris in 1589. He was introduced at court when very young, and employed in many confiderable offices, all which he discharged with great reputation and integrity. No man was ever more esteemed amongst the great, and none ever employed more generously the influence he had with them, for the defence of truth and justice. He quitted business, and retired to the convent of Port Royal des Champs, at sifty-sive years of age; where he passed the remainder of his days in a continual application to works of piety and devotion. He enriched the French language with many excellent

cellent translations: he also wrote poems on sacred and other subjects. Mr. Arnaud, during his retirement at Port Royal des Champs, after seven or eight hours study every day, used to divert himself with rural amusements, and particularly with cultivating his trees, which he brought to great persection. He died at Port Royal, 1674, aged 85.

ARNAUD (ANTHONY), doctor of the Sorbonne, and brother of the preceding, born at Paris the 6th of February, 1612. He studied philosophy in the college of Calvi, and began to fludy the law; but, at the persuasion of his mother and the abbot of St. Cyran, he refolved to apply himself to divinity. He accordingly studied in the college of the Sorbonne, under Mr. l'Escot. This professor gave lectures concerning grace; but Arnaud, not approving of his fentiments upon this subject, read St. Augustin, whose system of grace he greatly preferred to that of Mr. l'Escot: this he publicly testified in his thesis, when he was examined 1636, for his bachelor's degree. After he had spent two years more in study, which, according to the laws of the faculty of Paris, must be between the first examination and the license, he began the acts of his license at Easter, 1638, and continued them to Lent, 1640. He maintained the act of verpers the 18th of December, 1641, and the following day put on the doctor's cap. He had begun his license without being entered in form at the Sorbonne, and was thereby rendered incapable of being admitted, according to the ordinary rules. The fociety, on account of his extraordinary merit, requested of cardinal-Richelieu, their provifor, that he might be admitted, though contrary to form; which, however, was refused: but the year after Richelieu's death, he obtained this honour. In 1643, he published his "Treatife on frequent Communion," which highly displeased the Jesuits. They refuted it both from the pulpit and the press, representing it as containing a most pernicious doctrine: and the disputes upon grace, which broke out at this time in the university of Paris, helped to increase the animosity between the Jesuits and Mr. Arnaud, who took part with the Jansenists, and supported their tenets with great zeal. But nothing raifed so great a clamour against him, as the two letters which he wrote upon absolution having been refused by a priest to the duke of Liancour, a great friend of the Port Royal. In the fecond of these letters, the faculty of divinity found two propositions which they condemned, and Mr. Arnaud was excluded from that fociety. Upon this he retired; and it was during this retreat, which lasted near five and twenty years, that he composed that variety of works which are extant of his, on grammar, geometry, logic, metaphyfics, and theology. He continued in this retired life till the controversy of the Jansenists was ended, in 1668.

In 1679, Mr. Arnaud withdrew from France, being informed that

that his enemies did him ill offices at court, and had rendered him fuspected by the king. From this time he lived in obscurity in the Netherlands, still continuing to write against the Jesuits with great acrimony. He wrote also several pieces against the Protestants. The principal books which he wrote after his departure from France, were a piece concerning "Malbranche's System of Nature and Grace," one on the "Morals of the Jesuits," and "a treatise relating to some propositions of Mr. Steyaert." In this last performance he attacks father Simon, concerning the inspiration of the holy Scriptures, and the translating of the Bible into the vulgar tongue. He died on the 9th of August, 1694, aged eighty-two years and six months.

ARNDT (John), a famous protestant divine of Germany, born at Ballenstad, in the duchy of Anhalt, 1555. At first he applied himself to physic; but falling into a dangerous sickness, he made a vow to change that for divinity, if he should be restored to health. He was minister first at Quedlinburg, and then at Brunswick. He met with great opposition in this last city: his success as a preacher raised the enmity of his brethren, who, in order to ruin his character, ascribed a variety of errors to him, and persecuted him to such a degree that he was obliged to leave Brunswick, and retire to Isleb, where he was a minister for three years. In 1611, George duke of Lunenburgh gave him the church of Zell, and appointed him superintendant of all the churches in the duchy of Lunenburg, which office he discharged for eleven years, and died in 1621.

Arndt maintained some doctrines which embroiled him with those of his own communion: he was of opinion, that the irregularity of manners which prevailed among protestants, was occasioned by their rejecting of good works, and contenting themselves with a barren faith, as if it was sufficient for salvation to believe in Jesus Christ, and to apply his merits to ourselves. The most famous work of Arndt, is his "Treatise of true Christianity," in High Dutch.

ARNE (Dr. THOMAS AUGUSTINE), distinguished by music, was the son of Mr. Arne, an upholsterer in Covent-Garden, whom Addison is supposed to have characterised in No. 155, and No. 160, of "The Tatler;" and brother of Mrs. Cibber, the player. He was early devoted to music, and soon became eminent in his profession. July 6, 1759, he had the degree of doctor of music conferred on him at Oxford, His compositions are universally applauded, and he was also particularly skilful in instructing vocal performers. He died March 5, 1778, having written the following pieces: "Artaxerxes," 1762; "The Guardian Outwitted," 1764; "The Rose," 1778; all of them operas, and in high esteem.

ARNISÆUS (Henningus), an eminent German, was born at Halberstad, and became professor of physic in the university of Helmstad. His political works are much esteemed: the most remarkable of which is his book "De authoritate principum in populum semper inviolabili," printed at Francfort 1612. In this he maintains that the authority of princes ought not to be violated. He wrote also upon the same doctrine his three books, "De jure majestatis," printed in 1610; and his "Resectiones politicæ," printed in 1615. He did not finish this last work, which in other respects has been allowed to be excellent. Having received an invitation to Denmark, he went thither, and was made counsellor and physician to the king. He travelled into France and England, and died in November, 1635.

ARNOBIUS, professor of rhetoric at Sicca, in Numidia, towards the end of the third century. It was owing to certain dreams which he had, that he became defirous to embrace Christianity; for which purpose he applied to the bishops, to be admitted into the church; but they, remembering the violence with which he had always opposed the true faith, had some distrust of him, and before they would admit him, infifted on fome proofs of his fince-In compliance with this demand, he wrote against the Gentiles, refuting the abfurdities of their religion, and ridiculing their falle gods. He employed all the flowers of rhetoric, and displayed great learning; but, from an impatience to be admitted into the body of the faithful, he is thought to have been in too great a hurry, whence there does not appear in this piece such exact order and disposition as could be wished; and then, not having a perfect knowledge of the Christian faith, he published some very dangerous errors. He wrote also a piece on rhetoric.

ARNOLD, a famous heretic of the twelfth century, was born at Brescia in Italy, whence he went to France, where he studied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and began to preach several new and uncommon doctrines, particularly that the pope and the clergy ought not to enjoy any temporal estate; he maintained in his fermons, that those ecclesiastics who had any estates of their own, or held any lands, were entirely cut off from the least hopes of falvation: that the clergy ought to subsist upon the alms and voluntary contributions of Christians; and that all other revenues belonged to princes and states, in order to be disposed of amongst the laity as they thought proper. He maintained also several heresies, with regard to baptism and the Lord's supper. Otto Frisingensis and St. Bernard have drawn his character in very ftrong colours: the former tells us, that he had wit, address, and eloquence; but that he was extremely fond of peculiar and new opinions; that he af-

fumed a religious habit on purpose to impose upon mankind more effectually, and in theep's cloathing carried the disposition of a wolf. tearing every one as he pleafed with the utmost fury, and exerting a particular enmity against the clergy. He engaged a great number of perfons in his party, who were diffinguished by his name, and proved very formidable to the popes. His doctrines rendered him fo obnoxious, that he was condemned in the year 1139, in a council of near a thousand prelates, held in the church of St. John Lateran at Rome, under pope Innocent II. Upon this he left Italy, and retired to Swifferland. After the death of that pope, he returned to Italy, and went to Rome; where he raifed a fedition against Eugenius III. and afterwards against Hadrian IV. who laid the people of Rome under an interdict, till they had banished Arnold and his followers. This had it's defired effect: the Romans feized upon the horses which the Arnoldists had fortified, and obliged them to retire to Otricoli in Tufcany; where they were received with the utmost affection by the people, who considered Arnold as a prophet. However, he was feized some time after by cardinal Gerard, and notwithstanding the efforts of the viscounts of Campania, who had refcued him, he was carried to Rome; where, being condemned by Peter, the præsect of that city, to be hanged, he was accordingly executed in the year 1155.

ARNULPH, or ERNULPH, bishop of Rochester in the reign of Henry I. was born in France, where he was some time a monk of St. Lucian de Beauvais. The monks there led most irregular lives, for which reason he resolved to quit them; but first took the advice from Lansranc, archbishop of Canterbury, under whom he had studied in the abbey of Becc, when Lansranc was prior of that monastery. This prelate invited him over to England, and placed him in the monastery of Canterbury, where he lived a private monk till Lansranc's death. When Anselm came to the archiepiscopal see, Arnulph was made prior of the monastery of Canterbury, and afterwards abbot of Peterborough. In 1115, he was confectated bishop of Rochester, which see he held nine years, and died in March, 1124, aged eighty-four.

Arnulph wrote a piece in Latin, concerning the foundation, endowment, charters, laws, and other things relating to the church of Rochelter: it is generally known by the title of "Textus Roffenfis," and is preferved in the archives of the cathedral church of Rochelter. Arnulph wrote also a treatise "On Incestuous Marriages;" and "Answers to divers Questions concerning the Body

and Blood of our Lord."

ARNWAY (JOHN) was born in Shropshire, in 1601, educated in grammatical learning in his own country, and in 1618 became a commoner of St. Edmund's Hall, in Oxford, where he remained

till be had taken his degrees in arts, and had also received holy orders. He then went down again into Shropshire, where, in process of time, he obtained the rectories of Hodnet and Ightfield, which he enjoyed to the breaking out of the civil war. He was a man of much learning and very extensive charity, so that though his income was very confiderable, yet he laid up very little. It was his custom to clothe annually twelve poor people according to their station, and every Sunday he entertained as many at his table, not only plentifully, but with intimacy and respect. His loyalty to his Prince being as warm as his charity towards his neighbours, he raifed and clothed eight troopers for his fervice, and besides, preached warmly against rebellion. The parliament having a garrison in the town of Wem, a detachment was fent from thence to plunder him, which they did most fuccessfully, leaving him nothing; and besides, terrifying him with the cruellest infults. In 1640 he repaired to Oxford, to ferve the king in person, having no longer any estate to serve him with. There he was created doctor in divinity, and had also the archdeaconry of Coventry given him, on the promotion of Dr. Brownrig to the bishopric of Exeter. His former misfortunes did not hinder Dr. Arnway from being as active afterwards in the king's fervice, which subjected him to a new train of misfortunes, his eftate being sequestered, and himself imprisoned. At length, after the king's murder, he obtained his liberty, and like many other loyalists, was compelled by the laws then in being to quit his native country, and retire to Holland. There he continued fome time at the Hague, where, in 1650, he published two little pieces. The first is entitled, "The Tablet: or, the Moderation of Charles I., the Martyr. The fecond is called "An Alarm to the Subjects of England." His supplies from England failing, and his hopes in that country being also frustrated, he accepted an offer that was made him of going to Virginia, where he died in 1653.

ARPINIS, or Arpino (Joseph Casar), a famous painter, was born in 1560 at the castle of Arpinas, in the kingdom of Naples. He lived in great intimacy with pope Clement VIII. who conferred upon him the honour of knighthood, and many other marks of his friendship. In 1600, he went to Paris with cardinal Aldobrandin, who was sent legate to the French court, on the marriage of Henry IV. with Mary of Medicis. His Christian majesty made Arpinis many presents, and created him a knight of St. Michael. The colouring of this painter is thought to be cold and inanimate: yet there is spirit in his designs, and his compositions have somewhat of fire and elevation. The touches of his pencil being free and bold, give therefore pleasure to connoisseurs in painting; but they are generally incorrect. What he painted of the Roman history is the most esteemed of all his works.

ARRIAN, a famous historian and philosopher, who lived under the emperor Adrian, and the two Antonines, was born at Nicomedia in Bithynia. He was styled the fecond Xenophon, and raised to the most considerable dignities of Rome. Tillemont takes him to be the same person with that Flaccus Arrianus, who, being governor of Cappadocia, stopped the incursions of the Alani, and sent an account of his voyage round the Euxine fea to Adrian. He is faid to have been preceptor to the famous philosopher and emperor Marcus Antoninus. There are extant four books of his "Diatribæ, or Dissertations upon Epictetus," whose disciple he had been; and Photius tells us that he composed likewise twelve books of that philosopher's discourses. We are told by another author, that he wrote the "Life and Death of Epictetus." The most celebrated of his works is his "History," in Greek, of Alexander the Great, in feven books, a performance much esteemed by the best judges. Photius mentions also his "History of Bithynia," another of the "Alani," and a third of the "Parthians," in feventeen books. which he brought down to the war carried on by Trajan against them. He gives us likewife an abridgment of Arrian's ten books of the "History of the successors of Alexander the Great:" and tells us also, that he wrote an account of the Indies in one book, which is fill extant. The work which he first entered upon was his " Hiftory of Bithynia;" but wanting the proper memoirs and materials for it, he suspended the execution of this design till he had published some other things. There is likewise, under the name of Arrian, a Periplus of the Red-sea, that is, of the eastern coasts of Africa and Afia, as far as the Indies.

There were several other persons of his name: Julius Capitolinus, in his "Life of the Emperor Gordian," mentions a Greek historian of that name. Stetonius, in his "Life of Tiberius," mentions a poet of the same name; probably the same, who, according to Suidas, wrote the "Alexandrius," an heroic poem in twenty-four books, upon the actions of Alexander the Great.

ARSENIUS, a deacon of the Roman church, of great learning and piety. He was pitched upon by the pope to go to the emperor Theodofius, as tutor to his fon Arcadius. Arsenius arrived at Constantinople in the year 383. The emperor happening one day to go into the room where Arsenius was instructing Arcadius, he found his son seated and the preceptor standing; he reproached the latter for not supporting properly the dignity of his employment: Arsenius politely excused himself, alledging that having the honour to speak to an emperor (for Arcadius had been associated to the empire at eight years of age) he could not, with good manners, remain seated in his presence. But Theodosius not being satisfied with this answer, took from his son the imperial ornaments, made Arsenius sit in his place, and ordered Arcadius for the suture to receive Vol. I.

his lessons standing and uncovered. Arcadius, however, profited but little by his tutor's instructions; for some time after he formed a design of dispatching Arsenius. The officer to whom Arcadius had applied for this purpose, divulged the affair to Arsenius, who retired to the deserts of Scete, where he passed many years in the exercises of the most strict and servent devotion. He died there at ninety-five years of age.

ARTALIS (JOSEPH), born at Mazara in Sicily, 1628, had an early paffion for peetry, and a strong inclination for arms. He finished his studies at fifteen years of age, about which time he fought a duel, in which he mortally wounded his adversary. He faved himself by taking shelter in a church; and it was owing to this accident that he afterwards applied himself to the study of philosophy. His parents being dead, and himself much embarrassed in his circumstances, he refolved to quit his country, and feek his fortune elsewhere. He accordingly went to Candia, at the time when that city was belieged by the Turks; and gave there so many proofs of his bravery, that he obtained the honour of knighthood in the military order of St. George. When he was upon his return for Italy, he was often obliged to draw his fword: he was fometimes wounded in these rencounters, but being an excellent swordsman had often the advantage. He rendered himself so formidable even in Germany, that they used to style him Chevalier de Sang. Ernest duke of Brunswick and Lunenburgh appointed him captain of his guards; but this did not make him neglect the Muses, for he cultivated them amidst the noise of arms. He was member of several academies in Italy, and became highly in favour with many princes, especially the emperor Leopold. He died in 1679 at Naples.

HOLDERY AND HALLS ARTEMIDORUS, famous for his "Treatife upon Dreams," was born at Ephefus, but took the furname of Daldianus in this book, out of respect to the country of his mother: he styled himfelf the Ephesian in his other performances. He lived under the emperor Antoninus Pius, as himfelf informs us, when he tells us that he knew a wrestler, who, having dreamed he had lost his fight, carried the prize in the games celebrated by command of that emperor. He not only bought up all that had been written concerning the explication of dreams, which amounted to many volumes, but likewise spent many years in travelling, in order to contract an acquaintance with fortune-tellers: he also carried on an extensive correspondence with all the people of this fort in Greece, Italy, and the most populous islands, collecting at the same time all the old dreams, and the events which are faid to have followed them. Artemidorus wrote alfo a "Treatife upon Auguries," and another upon "Chiromancy." ARTHINGTON

ARTHINGTON (HENRY), a gentleman of a good family in Yorkshire, who, towards the latter end of the reign of Queen Elizabeth, engaged in some seditious practices against the government. He was a man of moderate fense and learning, zealously addicted to the Geneva discipline, and was engaged for several years in distributing books in defence of a farther reformation, and containing fevere reflections on the lords of the privy council, the judges, and other magistrates. In the prosecution of his designs, he became acquainted with Mr. Edmund Coppinger, a younger brother of 2 good family, and fworn fervant to Queen Elizabeth, who was as far gone as himself in fanatical opinions, and who was continually representing to him the necessity of a thorough reformation in church and flate. This acquaintance of their's lasted several years. till by frequent conversations, hearing warm fermons, and praying together, they had greatly heated their imaginations, in confequence of which, they began to believe themselves very extraordinary persons. Some time in Easter term, 1591, Coppinger became acquainted with Hacket, and foon after introduced Arthington also to his acquaintance. On Thursday, the 14th of July, 1591, Arthington penned his prophecy of judgments against England. pinger also drew up a life of Hacket, which Arthington wrote over again fair, and annexed to it his prophecy. The same day they penned a joint letter to Mr. Thomas Lancaster, a school-master, figned by Coppinger as the meffenger of peace, and by Arthington as the prophet of God's judgments, though it feems Arthington did not well know why he stiled himself so. For on Friday, the 15th of July, Coppinger having fent for Arthington out of his bed, declared to him, that he had had a revelation, which affured him that he was prophet of mercy, and Arthington prophet of judgment; that Hacket was king of Europe, and that they were to go before him, and separate the sheep from the goats. Arthington the more readily credited this, because he found a mighty burning in himself, which he interpreted a commencement of the angelic nature. Their first exploit was to go together to the house of a gentleman in the city, between fix and feven in the morning, to appoint him chief governor under her majesty; but he would have nothing to do with them, nor would he fuffer them to pray. Then they went to Woodftreet Compter, to Mr. Wigginton, a minister, with whom they had a long conference; then they left him and went to Hacket's chamber, at the house of one Walker, at Broken Wharf. wards they went together towards Cheapfide, by Watling-street, and the Old Change, crying out, " Christ is come," &c. Arthington added, "Repent, England, repent;" threatening also strange judgments against the city of London. A paper was taken out of Arthington's fleeve, which he faid he was glad of, for it was an epiftle to the queen, which she would not receive, and therefore the was no longer queen, but deprived of her dignity. About one o'clock M m 2

o'clock they were apprehended and conducted to the Lord Mayor's, where feveral privy counsellors were met, to whom Arthington refused to shew the least respect. He did not recede in the least from his strange notions, even after he had heard that Hacket was tried and condemned; but in the afternoon of Wednesday the 28th of July, when he was affured that Hacket was actually hanged, drawn, and quartered, he prefently discerned his own delusion and great danger. Upon this he wrote in the most humble manner to the chancellor, and to the treasurer, befeeching them to pardon the injuries he had done them; and afterwards he wrote to the body of the council, giving the best account he was able of the whole business, befeeching them to intercede with her majesty for him, that he might not be proceeded against as his companions had been. As for Coppinger, he, a little after he was apprehended, ran absolutely distracted, and never recovered his fenses, but obstinately refusing all nourishment, died of hunger the day after Hacket was executed. It was thought proper to detain Arthington some time in Woodffreet Compter, in order to discover whether his repentance was fincere, as also whether there was no danger of his relapfing into his enthusiastic fit. But he remaining perfectly sober and fensible, the queen was pleafed to extend her mercy towards him, by granting him a pardon. He afterwards recovered his reputation fo far, as to be thought an honest and fincere, though a warm and weak man.

ARTHUR, king of the Britons, is said to have been the son of Uther Pendragon, king of the Britons, by Igerna, the wife of Gorlois, duke of Cornwall. This lady is held to have been in her time the greatest beauty in Britain; and we are told, that Uther Pendragon enjoyed her by the help of Merlin's skill in magic, who gave this amorous prince the form of Gorlois, so that Igerna taking him for her husband, received him readily to her bed, and had by him Arthur. But though he was begotten in adultery, he was born in wedlock: for soon after this transaction, Uther Pendragon killed Gorlois, and married his widow Igerna, who was brought to bed of Arthur in 501. Uther Pendragon had also by the same lady a daughter called Anne; and dying in the year 516, Arthur ascended the throne in his place, though he was then but sisteen, or, as Buchanan says, eighteen years old.

At this time the Saxons committed horrid devallations in Britain, under the command of Colgrin their duke; wherefore Dubricius, archbishop of Czerleon, solemnly crowned Arthur, at the request of the nobles and the people, who immediately prepared to take the field against the Saxons. His generosity, personal bravery, and great zeal for the glory of the Britons, procured him quickly a competent army, with which he routed Colgrin and all his forces, consisting of Saxons, Scots, and Picts. Soon after the Saxons laid

fiege

fiege to the city of Badon, i. e. Bath in Somersetshire. news was brought to King Arthur, who was on the point of marching against the Scots and Picts, he instantly marched to the relief of the besieged city. When he drew near it, himself first made a speech to the army, and then the archbishop Dubricius harangued them likewife, and gave them his bleffing. On the day of battle Arthur put on an excellent coat of mail, a golden helmet, with the figure of a dragon upon the top thereof: across his shoulder hung his shield, called Pridwen or Prywen, wherein was pictured the Virgin Mary, bearing the child Jesus in her arms: he had likewise by his fide his fword called Calliburn, and in his right hand he bore his lance Rou. Thus equipped, he attacked the Saxons, who were drawn up in the form of a wedge. The battle lasted from morning till evening, when the Saxons withdrew to the top of a high hill and there encamped. The next day Arthur attacked them again; but they made a gallant defence, till the greatest part of the day was worn out, which fo enraged Arthur, that he threw himfelf among the foremost ranks, and, with great hazard of his person, performed there incredible feats of valour, for he flew with his own hand four hundred and feventy men. The Britons, encouraged by the example of their prince, forced the Saxon camp on all hands, and put many thousands of them to the sword.

After the important victory at Badon, Arthur received advice that the Scots and Picts had belieged the city of Aclud, which is thought to be Dunbritton in Scotland, where he left his nephew Hoel fick, at the time he marched back against the Saxous. To his assistance, therefore, the generous British prince marched with all the alacrity imaginable, leaving Cador, duke of Cornwall, to pursue the Saxons. On his approach, the Scots and Picts not only raised the siege, but sled precipitately to Lough-Lomond, where they endeavoured to fortify themselves in the islands; but Arthur having quickly equipped a fleet, obliged them to surrender, and out

of his great clemency pardoned them.

The next fummer he fitted out a fleet, and therewith invaded Ireland, of which Guillamurius was the chief king, who, to oppose him, drew together a numerous army, which Arthur defeated, and made him prisoner: upon this all the petty punces in the island Then he failed to Iceland, which he likewife fubdued, submitted. and received the submissions of Doldavius king of Gothland, and Gunfasius king of the Orkneys, whom the very terror of his arms had reduced to obedience. After this he remmed into Britain, and governed here twelve years in peace, with such magnificence and splendor, that all Europe was amazed at it, and the greatest potentates stood in fear of him. At length Sichelin, king of the Norwegians, dying, and leaving his kingdom to Lot, Arthur's brotherin-law, the people of Norway, notwithstanding, set up Riculf. On this pretence, therefore, Arthur invaded that kingdom, defeated the Norwegians,

Norwegians, killed Riculf, conquered Norway and Dacia, that is, Denmark, and having given the whole to Lot, proceeded with his victorious army to invade Gaul. The greatest part of the country he quickly subdued, blocked up the Roman governor in Paris, and reduced him to such straits there, that he was on the very point of starving. In this distress he challenged Arthur to a single combat, which he was too gallant a man to refuse; whereupon a bloody duel ensued, in which at first Arthur had the worst, but at length he conquered and killed Flollo, upon which Paris surrendered. He spent, however, nine years in conquering the rest of France, after which he returned to that city, and kept a royal court, bestowing Neustria, afterwards called Normandy, upon his butler, Bedver, and the rest

of the provinces upon his domestics.

Upon the approach of the feast of Pentecost, Arthur determined to call a great affembly of the most noble of his subjects, which he appointed to be held at Caerleon in Montgomeryshire; because flanding on the river Usk, near the Severn sea, it was both pleasant and commodious for the coming and going of those who were invited. Accordingly there affembled Augusel, king of Scotland, the king of North-Wales, the king of South-Wales, Cador, now called king of Cornwall, the archbiships of London, York, and Caerleon, with a multitude of British Princes; there came likewise Guillamurius king of Ireland, Malvasius king of Iceland, Doldavius king of Gothland, Gunfasius king of the Orkneys, Lot king of Norway, Aschillius king of the Dacians, &c. At this time he was solemnly crowned, the kings of Scotland, Cornwall, North and South-Wales, carrying four golden fwords before him. Not long after this, the Romans demanded tribute, which Arthur, by the advice of his council, not only refused, but resolved to make war upon A mighty army he gathered, and marched to Southampton where he embarked, leaving the government of Britain to his nephew Modred. But while he was abfent Modred revolted. This obliged him to defift from his enterprize, and return home. King Arthur immediately attacked Modred, killed him, and totally routed In this engagement, however, our hero Arthur received feveral wounds, which forced him to retire into the island of Avalon, where, feeling himself extremely weak, he resigned the crown to Constantine, the fon of Cador Duke of Cornwall, and a few days after died, A. D. 542.

ARUNDEL (THOMAS), archbishop of Canterbury, in the reigns of Richard II. Henry IV. and Henry V. He was the second fon of Robert earl of Arundel and Warren, and brother to Richard earl of Arundel, who was beheaded. At twenty two years of age, from being archdeacon of Taunton, he was raised to the bishopric of Ely, the 6th of April, 1375, in the reign of Edward III. He was a great benefactor to the church and palace of this see. In

1386,

1386, he was appointed lord chancellor of England; two years after, he was translated to the see of York; and in 1396, was advanced to the archiepiscopal see of Canterbury, when he resigned the chancellorship. This was the first instance of the translation of an archbishop of York to the see of Canterbury, Scarce was he fixed in this fee, when he had a contest with the university of Oxford, about the right of visitation. The affair was referred to king Richard, who determined it in favour of the archbishop. At his visitation in London, he revived an old constitution, by which the inhabitants of the respective parishes were obliged to pay to their rector one half-penny in the pound of the rent of their houses. In the second year of his translation, a parliament being held at London, the commons, with the king's leave, impeached the archbishop, together with his brother the earl of Arundel, and the duke of Glocefter, of high treason. The archbishop was sentenced to be banished, and within forty days to depart the kingdom upon pain of death. He retired first to France, and then to the court of Rome, where pope Boniface IX. gave him a kind reception, and wrote a letter to king Richard in his favour; but this having no effect, his holiness resolved to interpose his authority: he accordingly nominated Arundel to the bishopric of St. Andrew's, and declared his intention of giving him feveral preferments in England. The king being informed of the pope's deligns, wrote a letter, which had fo good an effect upon his holinefs, that he withheld his intended favours from Arundel; and, at the king's request, promoted Roger Walden to the fee of Canterbury.

Next year Arundel returned to England with the Duke of Lancaster, afterwards Henry IV. upon whose accession to the throne, the pope revoked the bull granted Walden, and restored Arundel to his see. In the year 1408, Arundel began to exert himself against the Lollards, or Wicklissites: he summoned the bishops and clergy at Oxford, in order to stop the progress of this new sect, and prevent the university's being farther tinctured with their opinions. In 1411, being informed that this doctrine gained ground, notwithstanding the condemnation thereof in a full congregation, at Oxford, he resolved to visit the university, and apply some farther remedy. His rigorous proceedings rendered Arundel extremely odious to the Wicklissites, and his zeal for suppressing that sect, carried him to several unjustifiable severities against the heads of it, particularly against Sir John Oldcastle and Lord Cobham. This prelate died at Canterbury, the 20th of February, 1413, having held the archie-

piscopal see seventeen years.

ARVIRAGUS, an ancient British king, slourished in the time of the emperor Domitian, when Sallustius Lucullus was lieutenant for the Romans in Britain. The British historians, especially Geoffrey of Monmouth, place him in the reign of the emperor Claudius, Claudius, whose enterprize against Britain he is said to have opposed. There is an old tradition, that, in the time of this British king, Joseph of Arimathea came over into Britain, and planted the gospel here.

ASAPH (St.) gave his name to the episcopal see of St. Asaph in Wales. He was descended of a good samily in North-Wales, and became a monk in the convent of Llan-Elvy, over which Kentigern the Scotch bishop of that place presided. That prelate, being recalled to his own country, resigned both his convent and cathedral to Asaph, who demeaned himself with such fanctity, that after his death Llan-Elvy lost it's name, and took that of the saint. St. Asaph shourished about the year 590, under Carentius king of the Britons. He wrote the Ordinances of his Church, the Life of his master Kentigern, and some other pieces. The time of his death is not certainly known. Bale tells us, he was the first who received unction from the pope.

ASCHAM (ROGER), an eminent English writer, was born at Kirkby-Wiske, near Northallerton, in Yorkshire, about the year 1515. He was taken into the family of the Wingfields, being educated at the expence of Sir Anthony Wingfield, with his two fons, under the care of Mr. Bond. He shewed an early disposition for learning, which was encouraged by his generous patron; who, after he had attained the elements of the learned languages, fent him, in 1530, to St. John's College, in Cambridge, where, having made great progress in polite literature, he took the degree of bachelor of arts the 28th of February, 1534; and on the 23d of March following was elected fellow of his college, by the interest of Dr. Medcalf, the master. He then applied himself to the Greek language, in which he attained to an excellence peculiar to himfelf, and read it publicly in his college, with univerfal applaufe. At the commencement, in 1536, he was made mafter of arts; and foon after appointed to teach the Greek language publicly in the schools. He did not at first go into the new pronunciation of the Greek, which his intimate friend Sir John Cheek endeavoured to introduce in the university, but, upon a thorough examination, he adopted this pronunciation, and defended it with great zeal and strength of argument. July, 1542, he folicited the university of Oxford to be incorporated mafter of arts there; but whether his request was granted or not, does not appear by the register. In order to relax his mind after feverer studies, he thought some diversion necessary; and shooting with the bow was his favourite amusement, as appears by his Treatife on Archery, which he dedicated to King Henry VIII. who fettled a pension upon him, at the recommendation of Sir Wiliam Paget. Mr. Ascham was remarkable for writing a fine hand, and was employed to teach this art to Prince Edward, the Lady Elizabeth,

Elizabeth, and the two brothers, Henry and Charles, Dukes of Suf-The fame year in which he published his book, he was chosen university orator; an office extremely well suited to his genius and inclination, as he had thereby an opportunity of displaying his fuperior eloquence in the Greek and Latin tongues. In February, 1548, he was fent for to court, to instruct the Lady Elizabeth in the learned languages; and she attended him with so much "pleafure, that it is difficult to fay whether the master or the scholar had greater satisfaction. He read with her most of Cicero's works, great part of Livy, felect orations of Isocrates, the tragedies of Sophocles, the Greek Testament, and many others of the most confiderable authors. He had the honour of affifting this lady in her studies for two years, when he defired leave to return to Cambridge, where he refumed his office of public orator; and, among other encouragements, he enjoyed a pension, settled upon him by King Edward. In the summer of 1550, being upon a visit to his relations in Yorkthire, he received a letter of invitation to attend Sir Richard Moryfine, in his embaffy to the Emperor Charles V. his journey to London he visited the Lady Jane Grey, at her father's house at Bradgate Hall in Leicestershire; and it was on this occafion, as he himself tells us, that he surprised her reading Plato's Phædo, in Greek, in the absence of her tutor, while the rest of the family were engaged in hunting and diversion: he observed to her, that in this respect she was more happy, than in being descended from kings and queens on both father's and mother's fide. In September following he embarked with the ambassador for Germany, where he remained three years; during which time he contracted a great friendship with all the men of letters in that country. When he was at the court of Germany, he applied himself to the study of politics; nor does he feem to have been a contemptible politician, by the tract which he wrote concerning Germany, and the affairs of Charles V. While he was thus engaged, his friends procured him the post of Latin secretary to King Edward; for which he was particularly obliged to Sir William Cecil, fecretary of state. But he did not long enjoy this honour, being recalled on account of the king's death, whereby he lost his place, together with his pension, and all expectation of any farther favour at court. Some time after, however, his friend Lord Paget having recommended him to Stephen Gardiner, bishop of Winchester, and lord high chancellor, he was appointed Latin fecretary to Queen Mary. He was also well known to, and in great esteem with Cardinal Pole; who, though himself a great master of the Latin tongue, yet sometimes preferred Mr. Ascham's pen to his own, particularly in translating into Latin the speech he had spoken in English to the parliament, as legate from the pope, which translation was fent to his holiness by the cardinal. On the first of June, 1554, Mr. Ascham was married to Mrs. Margaret Howe, with whom he had a confiderable fortune. VOL. I. Nn

Upon the death of Queen Mary, he was much regarded by Queen Elizabeth, who made him her fecretary for the Latin tongue, and her tutor in the learned languages, wherein he affifted her majefty fome hours every day. His interest at court was now very considerable; but such was his modesty, that he hardly ever solicited any favours, though he received several without asking, particularly the prebend of Westwang, in the church of York, in 1559. Mr. Ascham being one day in company with persons of the first distinction, there happened to be high disputes about the different methods of education: this gave rise to his treatise on that subject, which he undertook at the particular request of Sir Richard Sackville; a work in high esteem amongst the best judges. He was also very famous for the elegance of his Latin in his epistolary writing. He died at London, on the 4th of January, 1568.

ASCONIUS (PEDIANUS), an ancient grammarian of Padua; and, if we believe Servius, an acquaintance of Virgil's. Yet Jerome fays that he flourished under the Vespasians, which is rather at too great a distance for one and the same man; but Jerome's account is rejected by the learned. We have some Commentaries of Asconius upon the Orations, which indeed are but fragments: they have been published separately, but they are to be found in many editions of Cicero's works.

ASCOUGH (WILLIAM), doctor of laws, and bishop of Salifbury, in the reign of King Henry VI. was descended from a very ancient family, feated at Kelfey in Lincolnshire. He was confecrated to the aforementioned fee in the chapel of Windsor, July 20, 1438: foon after which he was appointed the king's confessor, this being the first instance of a bishop's discharging that office. The most remarkable particular concerning this prelate was the tragical manner of his death. For after he had fat near twelve years, the famous rebel Jack Cade and his followers, coming to Edington in Lincolnthire, where the bishop then was, and being joined by feveral of that prelate's own tenants, fell upon his carriages and plundered them. The next day they affaulted the bishop himfelf, whilst he was officiating at the altar, and dragged him away to a neighbouring hill, where they barbaroufly murdered him, by dashing out his brains: then tearing his bloody shirt in pieces, to be preserved in memory of the action, they left his body naked on the place. This malfacre happened the 29th of June, 1450.

ASGILL (JOHN), an ingenious English writer and eminent lawyer, who lived about the end of the last and beginning of this century. He was entered of the fociety of Lincoln's Inn, and having been recommended to Mr. Eyro, a very great lawyer, and one of the judges of the king's beach, in the reign of King William, this gentleman

gentleman gave him great affistance in his studies. Under so able a master, he quickly acquired a competent knowledge of the laws, and was soon taken notice of, as a rising man in his profession. He had an uncommon vein of wit and humour, of which he afforded the world sufficient evidence in two pamphlets: one entitled, "Several Affertions proved, in order to create another Species of Money than Gold and Silver;" the second, "An Essay on a Registry for Titles of Lands." This last is written in a humorous style.

In the year 1698, Mr. Afgill published a treatise on the possibility of avoiding death. It is scarce to be conceived, what a clamour it raised, and how great an outcry was made against the author. Dr. Sacheverell mentioned it among other blasphemous writings. which induced him to think the church in danger. In 1699, an act being passed for resuming forseited estates in Ireland, commisfioners were appointed to fettle claims; and Mr. Afgill, being at this time somewhat embarrassed in his circumstances, resolved to go over to Ireland. On his arrival there, the favour of the commissioners, and his own merit, procured him great practice, the whole nation almost being then engaged in law suits, and among these there were few considerable in which Mr. Asgill was not retained on one fide or other; fo that in a very short space of time he acquired a confiedrable fortune. He purchased a large estate in Ireland; and the influence this purchase gave him, occasioned his being elected a member of the house of commons in that kingdom. He was in Munster when the session began; and, before he could reach Dublin, he was informed, that, upon a complaint, the house had voted the last-mentioned book of his to be a blasphemous libel, and had ordered it to be burnt: however, he took his feat in the house, where he sat just four days, when he was expelled for this performance. Being involved in a number of law-fuits, his affairs foon grew much embarraffed in Ireland, fo that he refolved to leave that kingdom. In 1705, he returned to England, where he was chosen member for the borough of Bramber, in the county of Suffex, and fat for feveral years: but in the interval of privilege in 1707, being taken in execution at the fuit of Mr. Holland, he was committed to the Fleet. The houses meeting in November, Mr. Afgill applied: and on the 16th of December, was demanded out of custody by a serjeant at arms with the mace, and the next day took his feat in the house. Between this application and his discharge, complaint was made to the house of the treatise for which he had been expelled in Ireland, and a committee was appointed to examine it: of this committee Edward Harley, efq. was chairman, who made a report that the book contained feveral blasphemous expressions, and seemed to be intended to ridicule the Scriptures. Thursday, the 18th of September, 1707, was appointed for him to make his defence, which he did with great wit and spirit; but as he still continued to maintain the affertions he had laid down in that Nn 2 treatile.

worse and worse: he retired first to the Mint, and then became a prisoner in the King's Bench, removed himself thence to the Fleet, and in the rules of one or other of these prisons continued thirty years, during which time he published a multitude of small political tracts, most of which were well received. He also drew bills and answers, and did other business in his profession till his death, which happened some time in November 1738, when he was upwards of fourscore.

ASHLEY (ROBERT), a Wiltshire gentleman, descended from the family of that name residing at Nashhill in that county, was admitted a gentleman-commoner of Hart-Hall in Oxford, in the year 1580, being then sisteen years of age. From the university he removed to the Middle-Temple, where he was called to the dignity of barrister at law. After some time, he travelled into Holland, France, &c. conversing with the learned, and frequenting the public libraries. Being returned into England, he lived many years in the M dile-Temple, and honoured the commonwealth of learning with several of his lucubrations. He died in a good old age, the beginning of October, 1641. His other works were for the most part translations.

ASHMOLE, or ASMOLE (ELIAS), a celebrated English philofopher and antiquary, founder of the Ashmolean Museum at Oxford, born at Litchfield in Staffordshire, the 23d of May, 1617, was educated at the grammar-school there; and, having a genius for music, was instructed herein, and admitted a chorister of that cathe-At the age of fixteen, being fent to London, he was taken into the family of James Paget, esq. baron of the exchequer, whose kindness he acknowledges with the utmost sense of gratitude. In June, 1634, he lost his father, whose bad ceconomy proved very injurious to himself and family. He continued for some years in the Paget family, during which time he applied to the law with great affiduity. In 1638, he became a folicitor in chancery; and on the 11th of February, 1641, was sworn an attorney in the court of common pleas. In August, 1642, the city of London being then in great confusion, he retired to Cheshire; and towards the end of 1644, he went to Oxford, the chief residence of the king at that time, where he entered himself of Brazen Nose college, and applied with great vigour to the study of natural philosophy, mathematics, and altronomy. On the 9th of May, 1645, he became one of the gentlemen of the ordnance in the garrison at Oxford, from whence he removed to Worcester, where he was commissioner, receiver, and register of the excise; and soon after captain in Lord Ashley's regiment, as well as comptroller of the ordnance. On the 16th of October, 1646, he was elected a brother of the free and accepted masons;

masons; and in some of his manuscripts there are said to be many curious particulars relating to the history of this fociety. The king's affairs being new grown desperate, after the surrender of the garrison at Worcester, Mr. Ashmole retired again to Cheshire, where he continued till October, and then returned to London: upon his arrival in town, he became acquainted with the great aftrologers, Sir Ionas Moore, Mr. Lilly, and Mr. Booker, who received him into their fraternity, and elected him steward of their annual feast. In 1647, he went down into Berkshire, where he lived an agreeable and retired life, in the village of Englefield. It was here that he became acquainted with the lady Mainwaring, to whom he was married on the 16th of November, 1649. Soon after his marriage he went and fettled in London, where his house was frequented by all the learned and ingenious men of that time. Mr. Athmole was a diligent and curious collector of manuscripts. In 1650, he published a treatife written by Dr. Arthur Lee, relating to the philosopher's stone. About the same time he was busied in preparing for the press a complete collection of the works of such English chemists as had till then remained in manuscript: this undertaking cost him great labour and expence, and at length the work appeared, towards the close of the year 1652. In 1658, he began to collect materials for his "History of the Order of the Garter," which he lived to finish, and thereby did no less honour to the order than to himself.

Upon the restoration of King Charles II. Mr. Ashmole was introduced to his majesty, who received him very graciously, and on the 18th of June, 1660, bestowed on him the place of Windfor herald; and a few days after, he appointed him to give a description of his medals, which were accordingly delivered into his possession, and King Henry VIII's closet was affigned for his use. On the 15th of February, Mr. Ashmole was admitted a fellow of the royal fociety; and on the 9th of February following, the king appointed him fecretary of Surinam, in the West Indies. On the 19th of July, 1669, the university of Oxford, in consideration of the many favours they had received from Mr. Ashmole, created him doctor of physic In 1683, the univerfity of Oxford having finished a magnificent repository near the theatre, Mr. Athnoie fent thither his curious collection of rarities; and this beneaction was confiderably augmented by the addition of his manufcripts and library at his death, which happened at South Lamleth May 18, 1692.

ASHTON (CHARLES), one of the most learned critics of his age, elected master of Jesus college, Cambridge, July 5, 1701, was installed in a prebend of Ely on the 14th of the same month. His great knowledge in eccletiastical antiquities was excelled by none, and equalled by few; as his MS. remarks upon the sathers, and corrections of the mistakes of translators, will sufficiently shew. His critical skill in the writers of the classics is well known. Dr. Taylor always

always spoke with raptures of his correction of the inscription to Jupiter Urios, which he looked on as the happiest thing, and the most to the credit of the doer, and the art itself, that he knew of. He lived to a good old age, but in the latter part of his life seldom appeared abroad.

ASHTON (THOMAS), educated at Eton, and elected thence to. King's college, Cambridge, 1733, was probably the person to whom Mr. Horace Walpole addressed his Epittle from Florence, in 1740, under the title of Thomas Ashton, esq. tutor to the Earl of Plymouth. He was presented to the rectory of Aldingham, in Lancashire, which he refigned in March, 1749: and, on the third of May following, was prefented by the provoft and fellows of Eton to the rectory of Sturminster Marthall, in Dorsetshire. He was then M. A. and had been chosen a fellow of Eton in December 1745. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; in 1759, took the degree of D. D.; December 10, 1760, he married Miss Amyand; and in May, 1762, was elected preacher at Lincoln's Inn, which he religned in 1764. In 1770 he published, in 8vo. a volume of "Sermons on feveral Occasions." Dr. Ashton died March 1, 1775, at the age of fifty-nine, after having for some years furvived a fevere attack of the palfey. His difcourfes, admirable as they are in themselves, were rendered still more so by the excellence of his delivery. His other publications were, I. A Differtation on 2 Peter, i. 19. 1750. 2. A Letter to the Rev. Mr. Thomas Jones. 3. An Extract from the Cafe of the Obligation of the Electors of Eton College, to fupply all vacancies in that Society with those who are, or have been, Fellows of King's College, Cambridge, so long as persons properly qualified are to be had within that description. London, 1771. 4. A Letter to the Rev. Dr. Morell, on the question of electing aliens into the vacant places in Eton College. 5. A Second Letter to Dr. Morell.

ASHWELL (GEORGE), rector of Hanwell, near Banbury, in Oxfordshire, son of Robert Ashwell, of Harrow on the Hill, Middlesex, was born in London, November 18th, 1612. He was admitted a scholar of Wadham college, in Oxford, in 1627, took the degrees in arts, was elected fellow, and became a celebrated tutor in that house. In the time of the grand rebellion he continued in Oxford, and preached several times before the king, court, and parliament. A little before the surrender of the garrison of Oxford, he had the degree of bachelor in divinity conferred on him. About the latter end of the year 1658, he was presented to the living of Hanwell, vacant by the death of Dr. Robert Harris, having been before (as Mr. Wood thinks) chaplain in the family of Sir Anthony Cope, lord of the manor of Hanwell. He had the character of a very peaceable and religious man, and was well versed

in logic, the schoolmen, and the fathers. He wrote the following books. 1. A Discourse afferting the received Authors and Authority of the Apostles Creed. Oxon. 1653. 2. A double Appendix, the first touching the Athanasian, the second touching the Nicene Creed. 3. Concerning the Gesture to be used at the receiving of the Sacrament. Oxon. 1663. 4. A Treatise concerning Socinus, and the Socinian Heresy. 5. A Dissertation concerning the Church of Rome. Oxon. 1688. 6. An Answer to Plato Redivivus. 7. He also translated out of Latin into English, Philosophus Autodidactus. Our author died at Hanwell, the 8th of February, 1693.

ASSER of St. David's (Asserius Menevensis), author of the Life of King Alfred, was born at St. David's, in Pembrokeshire. Being invited by King Alfred to his court, he gained so great a share in that prince's favour, that he gave him the bishopric of Shirburn, and made him abbot of the monasteries of Amersbury and Banwel, and, as Sir John Spelman tells us, of Exeter. According to Dr. Cave, it was he who persuaded Alfred to found the university of Oxford, and settle annual stipends upon the professor of the several sciences. We have a chronicle, or annals, ascribed to him. He died in the year 909.

ASSHETON (Dr. WILLIAM), fon of Mr. Assheton, rector of Middleton, in Lancashire, was born in 1641; and being instructed in grammar learning at a private country school, was removed to Brazen-nose college, at Oxford, in 1658, and elected a sellow of his college in 1663. After taking both his degrees in arts, he went into orders, became chaplain to the Duke of Ormond, chancellor of that univerfity; and was admitted doctor in divinity in January 1673. In the following month he was nominated to the prebend of Knaresborough, in the church of York; and whilst he attended his patron at London, obtained the living of St. Antholin. In 1676, by the duke's interest with the family of the St. Johns, he was presented to the rectory of Beckenham, in Kent; and was unanimoully chosen proctor for Rochesler, in convocation. He was the projector of the scheme for providing a maintenance for clergymen's widows and others, by a jointure payable by the mercer's company.

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Dr. Assheton wrote several pieces against the papists and disfenters, and some practical and devotional tracts. A sew years betore his death, he was offered the headship of his college, which he declined. He died at Beckenham, in September 1711, aged 69.

ASTELL (MARY), an ornament of her fex and country, was the daughter of Mr. Aftell, a merchant, at Newcastle-upon-Tyne, where she was born about 1668. She was well educated, and, amongst other accomplishments, was mistress of the French, and

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had

had some knowledge of the Latin tongue. Her uncle, a clergyman, observing marks of a promising genius, took her under his tuition, and taught her mathematics, logic, and philosophy. She left the place of her nativity when the was about twenty years of age, and spent the remaining part of her life at London and Chelsea. Here the purfued her studies with affiduity, made great proficiency in the above sciences, and acquired a more complete knowledge of the classic authors.

Her life was spent in writing for the advancement of learning, religion, and virtue; and in the practice of those religious duties which she so zealously and pathetically recommended to others; and in which, perhaps, no one was ever more fincere and devout. Her fentiments of piety, charity, humility, friendship, and other christian graces, were very refined and sublime; and she possessed them in fuch a diffinguished manner, as would have done her honour even in primitive times. But religion fat very gracefully upon her, unattended with any forbidding airs of fourness or moroseness. Her mind was generally calm and ferene; and her conversation was

innocently facetious, and highly entertaining.

She was remarkably abstemious, and seemed to enjoy an uninterrupted state of health, till within a few years before her death; when having one of her breafts cut off, it so much impaired her constitution, that she did not long survive it. This painful operation the underwent without discovering the least timidity or impatience, without a groan or a figh; and shewed the same resolution and refignation during her whole illness. When the was confined to her bed by a gradual decay, and the time of her diffolution drew near, she ordered her shrowd and coffin to be made, and brought to her bed-side, and there to remain in her view, as a constant memento of her approaching fate, and to keep her mind fixed on proper contemplations. She died in 1731, in the fixty-third year of her age.

Her writings are as follow: 1. Letters concerning the Love of 2. An Effay in Defence of the Female Sex. 3. A ferious Proposal to the Ladies, for the advancement of their true and greatest interest, &c. 4. An impartial Enquiry into the Causes of Rebellion and Civil War in this Kingdom. 5. Moderation truly stated. 6. A fair Way with the Diffenters and their Patrons. 7. Reflections upon Marriage. 8. The Christian Religion, as professed by a Daughter of the Church of England. o. Six familiar Effays upon Marriage, Crotses in Love and Friendship. 10. Bart'lemey

Fair; or, an Enquiry after Wit.

ASTLEY (JOHN), was born at Wem, in Shropshire, of parents much less thowy in their circumstances, but, morally, much more enviable. His father practifed medicine. After a little time spent at a country school, which usually does little more than turn ignorance into prefumption, John Aftley came to London, and was apprenticed to Hudson the portrait painter, who, bad as he was, wa the best of his time; and, though otherwise not worth the remem bering, will never be forgotten, as the master of Sir Joshua Reynolds.

Aftley, too, though not so elegantly minded as Reynolds, might have been conspicuous in his art. When he left Hudson, and went to Rome, he shewed such parts as got, and kept, the patronage of Lord Chestersield. The best pictures he ever painted, were copiess of the Bentivoglios, and Titian's Venus, and a head much in the manner of Shakespeare.

When he returned from Rome, he was received for feveral months into the house of a friend, whose abundant kindness he never returned: he then went an adventurer to Ireland; there his fortune was so good, and his use of it so diligent, that in three years he left the country with three thousand pounds more than he found it.

As he was painting his way back to London, in his own post-chaise, and with an out-rider, he loitered with a little pardonable vanity, in his native neighbourhood; and entering Knutsford assembly with Major Este, of the 68th, Lady Daniel was at once won by his appearance. She contrived the next day to sit for her portrait, and the next week she gave him the original: superseding the claims of Mr. Smith Barry, Lady Daniel married Mr. Assley.

The marriage articles referved her fortune to herfelf; but so satisfactory was his behaviour, that she soon gave him the Tably estate; and dying soon after, settled on him, after the death of her ideot daughter, by Sir. W. Daniel, the whole Duckensield estate in see, amounting together to sive thousand pounds a year.

In the structure and decoration of small buildings, rich as the time is in architecture, Astley's architecture was pre-eminent. Pall-Mall is one instance; Lady Archer's saloon and conservatory at Barnes is another; Duckensield is yet siner than either. The saloon, the loggio in front, the chamber on each side, and the great octagon, are all as exquisite as original, from their first idea to the last.

Aftley's ingenuity led him also to commercial arts; but in this commerce, the balance was against him. In the different finkings on his colliery, he sunk more money than he raised; in the surraces for his iron stone, he consumed more metal from his pocket than the mine.

But in the article of money, his defliny was inexhaustible. The wastes of folly were more than equalled by the wantonness of fortune. His brother, the Putney surgeon, was run over by a waggon at Wimbledon, and left his life on the road: this at once, more than replaced the ten thousand pounds he had run down in the surnace.

Estimating what he got by painting, by legacies, and by his marriage, he was worth above 100,000l. Of this, about 25,000l. were spent in art, and elegant accommodations, blameless at least, if not praise-worthy. Thirty thousand pounds, he told Dr. Warren, he Vol. I.

had fpent on feven years excesses, when he was languishing under their consequences; and, in the self-disapprobation of a retrospective hour, he declared he would give the remaining 100,000l. to redeem the time he had lost. He died at Duckensield, Nov. 14, 1787.

ASTON (Sir ARTHUR), an officer of note in King Charles the First's army, was fon of Sir Arthur Aston, of Fulham, in Middlefex. He was a great traveller, and made feveral campaigns in foreign countries. Being returned to England about the beginning of the grand rebellion, with as many foldiers of note as he could bring with him, he took part with the king against the parliament. He commanded the dragoons in the battle of Edgehill, and with them did his majesty considerable service. The king having a great opinion of his valour and conduct, made him governor of the garrison of Reading, in Berkshire, and commissarygeneral of the horse; in which post he three times repulsed the Earl of Essex, who, at the head of the parliament army, laid siege to that place; but Sir Arthur being dangeroufly wounded, the command devolved on Colonel Richard Fielding, the eldest colonel in the gar-Sir Arthur was suspected of taking this opportunity to get rid of a dangerous command. Some time after he was appointed governor of the garrison of Oxford, in the room of Sir William Pennyman, deceased. In September following, he had the misfortune to break his leg by a fall from his horse, and was obliged to have it cut off; whereupon, on the 25th of December, he was difcharged from his command, which was conferred on Colonel Gage. After the king's death, Sir Arthur was employed in the fervice of King Charles II. and went with the flower of the English veterans into Ireland, where he was appointed Governor of Drogheda. At length Cromwell having taken the town, about the 10th of August, 1649, and put the inhabitants to the sword, Sir Arthur, the governor, was cut to pieces, and his brains beaten out with his wooden leg.

ASTRUC (John), a physician of France, was born at Sauvres, a town of Lower Languedoc, the 19th of March, 1684, and died at Paris, the 5th of May, 1766. He was extremely eminent in his profession, and filled several important offices. He was physician in ordinary to the king, professor in the College Royal, doctor regent of the faculty of physic in Paris, and ancient professor of the same of Montpelier. He was the author of several useful and curious works; and perhaps it is not too much to say of his Librisex de Morbis Venereis, that it is as well digested, and well written a book as can be found in any language. It was printed in 4to, at Paris, 1735; in two volumes 4to, 1740; and it has been translated into French and English, and probably into most of the European languages. His Traité des Tumeurs et des Ul-

ceres, printed in 1759, in two volumes, 12mo, and that, Des Maladies des Femmes, 1766, in seven volumes, 12mo, are also very well known to the learned in the faculty.

ATHANASIUS (ST.), was born at Alexandria, of heathen parents. He was noticed, when very young, by Alexander, bishop of that see, who took care to have him educated in all good learning; and when he was of age ordained him deacon. He took him in his company when he attended the council of Nice, where Athanasius greatly distinguished himself as an able and zealous opposer of the Arian heresy. Soon after the dissolution of the council Alexander died, and Athanasius was appointed to succeed him in the government of the church of Alexandria. This was in 326, when Athanasius is supposed to have been about twenty-eight years of age.

Arius, and fome of the principal of his followers, renounced their errors, and subscribed to the Nicence faith; by which means they obtained the countenance and favour of the emperor Constantine. He wrote letters to Athanasius, insisting upon his re-admitting Arius into the church, and receiving him to communion; which however he peremptorily and inflexibly refused to do, though urged warmly by imperial authority, and menaced with the rod of royal vengeance. While he thus lay under the emperor's displeasure, his enemies took the opportunity of bringing against him many grievous accusations, which, however, appeared in the end to be false and groundless. Among others, they charged him with threatening that he would take care no corn should be carried from Alexandria to Constantinople; and said, that there were four prelates ready to testify that they had heard such words from his own mouth. greatly incenfed the emperor, and he exiled him into France: though some writers intimate, that this sentence was not the effect of his refentment, but his policy; which indeed is more probable.

After the death of the emperor, he was recalled by his succellor, Constantine the younger, and restored to his see, and received by his people with great joy. This emperor's reign was thort, and his enemies foon found means to draw down upon him the displeasure of Constantius; so that, being terrified by his threats, he sought his fafety by flight, and by hiding himself in a secret and obscure place. Julius, at this time Bishop of Rome, being greatly affected with the treatment of Athanasius, sought him, and took him under protection. He fummoned a general council at Sardis, where the Nicene creed was ratified, and where it was determined that Athanafius, with some others, should be restored to their churches. This decree the emperor shewed great unwillingness to comply with, till he was influenced by the warm interpolition of his brother in the west; for at this time the empire was divided between the two furviving brothers. Being thus prevailed upon, or rather, indeed, constrained by necesfity, he wrote feveral letters with his own hand, which are still

extant, to Athanasius, to invite him to Constantinople, and to assure him of a safe conduct. He restored him, by an edict, to his bishoprick, wrote letters both to the clergy and laity of Alexandria to give him a welcome reception, and commanded that such acts as were recorded against him in their courts and synods should be erased.

At the death of Constant he was again deposed, and Constantius gave orders that he should be executed wherever he was taken. He was reinstated by Julian; but, before the end of that apostate's reign, was again obliged to have recourse to slight for safety. When pure Christianity sound a patron in Jovian, and the Nicene creed became again the standard of the catholic saith, Athanasius recovered his credit and his see, which he enjoyed unmolested in the time of Valentinian: and even Valens, that surious and perfecuting Arian, thought it expedient to let him exercise his function unmolested, because he found there was a great multitude of people in Egypt and Alexandria, who were determined to live and die with Athanasius. He died in peace and tranquillity in 371, after having

been bishop forty-fix years.

Photius greatly extols Athanasius as an elegant, clear, and excellent writer. It is controverted among learned men, whether Athanasius composed the creed commonly received under his name. Baronius is of opinion that it was composed by Athanasius when he was at Rome, and offered to Pope Julius, as a confession of his faith: which circumstance is not at all likely; for Julius never questioned his faith. However, a great many learned men have ascribed it to Athanasius; as cardinal Bona, Petavius, Bellarmine, and Rivet, with many others of both communions. Scultetus leaves the matter in doubt; but the best and latest critics, who have examined the thing most exactly, make no question but that it is to be ascribed to a Latin author, Vigilius Tapsensis, an African bishop, who lived in the latter end of the fifth century, in the time of the Vandalic Arian persecution. Vossius and Quesnel have written particular differtations in favour of this opinion.

ATHELING (EDGAR), the fon of Edward, the fon of Edmond Ironside, king of England, by Agatha, daughter to Solemon, king of Hungary, or rather of the Emperor Henry II. In what year he was born is not certain; but he was very young in 1057, when his father and family were recalled into their native country, by their kinsman Edward the Confessor, then king thereof. Edgar was carefully bred up by Edward, who was his great uncle, and was undoubtedly intended for his successor, as the best authors assure us, and as his title Atheling, or Most Noble, implies. But on King Edward's death, Edgar was deprived of his right, because of his youth, his being born abroad, and his having too little experience for a crowned head in such troublesome times. Harold, the son of Earl Godwin, chiefly through the intrigues of the clergy, was preferred

ferred before him. This happened in the beginning of A. D. 1066. Harold, however, treated him with great respect, as long as he lived; after whose death and defeat in the fatal battle of Hastings. the nobles and people in general looked upon Edgar as king, and even acknowledged him as fuch. But William duke of Normandy, awing them with his victorious army, was owned and crowned monarch of England, at Westminster, in the same year. To him, if we credit some of our ancient historians, Edgar immediately submitted, and was amongst the number of those whom William carried with him as holtages into Normandy. Other authors are filent on this head; but all agree, that in 1067, Edgar, attended by many of the prime nobility, retired first into Northumberland, afterwards into Scotland. In 1072, King William entered Scotland with an army, but with indifferent fuccefs. Upon this he readily made peace with Malcolm, and regulated, according to ancient treaties, the bounds of the respective dominions. In this peace, the Scots historians fay Edgar Atheling was included, and, on his fubmission, received into King William's favour, which is very probable, fince the war was on his account. In 1086, that is about twelve years after his submission, Edgar conceiving himself ill treated at court, retired from thence. But this retreat was not without the king's confent: for Edgar obtained licence to fail with a certain number of ships, and two hundred foldiers on board, to Apulia. From thence he went into Normandy, where he was well received by duke Robert, who gave him certain lands for his fubliftence. His stay in Normandy was but short, for soon after we find him again in England, attending on, and in favour with, William II. In what year he died, appears not, nor do we read that he was ever married. He was born during his father's exile, loft him when his life would have fecured him a crown, struggled, though to no purpofe, against the Conqueror, was, through his whole life, the sport of fortune, and died rull of years in a dark obscurity.

ATHENAGORAS, an Athenian philosopher, who became a convert to Christianity. He was remarkable for his zeal, and also for his great learning, as appears from the "Apology," which he addressed to the Emperors Aurelius and Commodius, about the year 180. Bayle thinks, that this "Apology" was not actually presented, but only printed, like many of the protestant peritions in France, after the revocation of the edict of Nantes in 1615. Besides the "Apology," there is also remaining of Athenagoras a piece upon the Refurrection;" both written in a style truly Attic.

ATHENÆUS, a Greek grammarian, born at Naucratis in Egypt, flourithed in the third century. He was one of the most learned men in his time: he had read to much, and remembered such a variety of things, that he might be styled the Varro of the Greeks.

Greeks. Of all his writings none remain but the work entitled "The Deipnof phifts," that is to fay, "The Sophifts at Table," and discoursing. Here an infinite variety of facts and quotations are preserved, which are to be met with no where else; and hence it is probable that this author is more valued by us than he was by his contemporaries, who could consult the originals from which these facts and quotations were taken.

ATHERTON (JOHN), a protestant bishop, was born in the year 1598, at Bawdrip, near Bridgewater, in Somersetshire; his father, Mr. John Atherton, being then rector of that parish. In 1614, he was fent to Gloucester-hall, in Oxford, where he commenced bachelor of arts. Being afterwards transplanted to Lincoln college, he there took the degree of mafter; and entering into holy orders, was inducted to the rectory of Huish-Combslower, in Somerfetshire. He married, while young, a most agreeable woman; nevertheless it is affirmed that he committed incest with her fifter: upon the discovery of which unlawful commerce, he appears to have been forced to make fuit for pardon. This being procured, he went over to Ireland; and, either by recommendations he carried with him, or by his affiduous address, obtained the parsonage of St. John's church, Dublin, and became chaplain to Adam Loftus viscount Lifle, lord chancellor; to whose favour he likewise owed his being made a dignitary of Christ-church. He ungratefully betrayed this indulgent patron into difgrace with the earl of Strafford, lord deputy of Ireland; between whom and the chancellor there being an open contention. Atherton changed his fide, after he had got what he could from the latter, and, infinuating himfelf into the deputy's good graces, was by this lord, in confideration of his knowledge in the canon law and ecclefiaftical matters, made a prebendary of Christ-church; and afterwards advanced to the bishopric of Waterford and Lismore, in the year 1636, being then doctor in divinity. His episcopal government was a scene of heavy oppression and extortion. He gave himself up to the most unnatural abominations, making both fexes a prey to his luft. The number of his concubines amounted to no lefs than fixty-four. Atherton became at last an advocate for his iniquity, and endeavoured to shew that it was expedient and falutary. After this he fell into the commission of beltiality. At length, in the midst of his foul career, the man who had been the corrupter of him in his youth, and whom he had not feen in twenty years before, coming cafually to Ireland; the fight of him struck him with horror, as if some ghost had appeared to him: Atherton faid, his very heart misgave him, and his conscience apprehended him as a prefage or forerunner of a speedy vengeance. In fact, about three weeks after, a bill of complaint was preferred against the bishop in the parliament of Ireland, whereupon he was fuddenly feized, and strictly imprisoned. His arraignment lasted long,

long, and ended on the 27th of November, 1640, with sentence of death. He was hanged on Gallows-green, at Dublin, on the 5th of December, 1640.

ATKINS (Sir ROBERT), lord chief baron of the exchequer, was descended of a very ancient family in Glocestershire, and son of sir Edward Atkins, one of the barons of the exchequer, by Ursula, daughter of sir Thomas Dacres, of Cheshunt in Hertsordshire. He was born in the year 1621, and, after being instructed in grammar-learning in his father's house, was sent to Baliol college, Oxford. Removing thence to one of the inns of court, he applied himself very closely to the study of the law. In April 1661, at the coronation of king Charles II. he was made a knight of the bath; and in September the same year, created master of arts, in sull convocation at Oxsord. In 1671, he was appointed a king's serjeant at law; and in 1672, a judge of the court of common pleas. In 1679, from a foresight of very troublesome times, he resigned his office, and retired into the country.

In 1684, he appears to have given a fresh proof of his deep learning, in the case between the king and sir William Williams. An information was exhibited again William Williams, efq. late speaker of the house of commons, for endeavouring to stir up sedition, and procure ill-will between the king and his subjects, by appointing a certain feditious and infamous libel, entitled " The information of Thomas Dangerfield," to be printed and published. The defendant pleaded to the jurifdiction of the court, fetting forth that he was speaker of the house of commons, and that in obedience to their order he had appointed that Narrative to be printed; wherefore he demanded the judgment of the court of king's bench, whether it ought to take farther cognizance of the matter. Sir Robert Atkins undertakes, in his argument in support of this plea, to prove three propolitions: first, that what was done in this case was done in a course of justice, and that in the highest court of the nation, and according to the law and custom of parliament. Secondly, that, however, that which was done in this case was not to be imputed to the defendant, who acted in it but as a fervant, or minister, of the parliament, though in a very honourable station. Thirdly, that thefe, being matters transacted in parliament, and by the parliament, the court of king's bench ought not to take cognizance of them, nor had any jurifdiction to judge or determine them.

An action was brought in Easter term, in the second year of king James II. against sir Edward Hales, for acting as a cotonel of foot without receiving the sacrament, or taking certain oaths appointed by an act of parliament to be taken within a certain time; whereupon being legally indicted in the county of Kent, and convicted, the plaintist became entitled to the sorfeiture of sive hundred pounds. To this the desendant pleaded, that the king by his letters patent

had dispensed with his taking the sacrament, or the oaths, and there. fore demurred generally: the plaintiff joined in demurrer, and judgment was given in the king's bench for the defendant. gave occasion to Sir Robert's excellent inquiry into the power of difpenfing with penal statutes; wherein the doctrine of dispensa-

tions is largely handled.

At the Revolution, to promote which fir Robert did all that could be expected from him, he was received with great marks of diftinction by king William, who, in May 1689, made him lord chief baron of the exchequer. In October following, the marquis of Hallifax, whom the lords had chosen for their speaker, desiring to be excused from discharging that office any longer, the lord chief baron Atkins was immediately elected in his room, and fo continued till the great feal was given to fir John Sommers, in the beginning

of 1693.

In June 1695, being then in his 74th year, he refigned his office, and retired to his feat at Saperton-hall in Glocestershire, where he fpent the last fourteen years of his life in ease and quiet. He died in the beginning of the year 1709, aged 88. He was a man of great probity, as well as of great skill in his profession, and a warm friend to the constitution, as appears by his political writings. He was twice married, first to Mary, daughter of sir George Clerk, of Walford in Northamptonshire, and afterwards to Anne, daughter of fir Thomas Dacres. He left behind him an only fon, Sir Robert Atkins, author of the "History of Glocestershire." He was born in 1646, and educated with great care under the eye of his father. He became very early a great lover of the laws and history of his country, and was chosen to represent his county in parliament, as often as he would accept that honour. Dr. Parfons, chancellor of the diocefe of Glocester, had been at great pains to collect materials for the "History of the county of Glocester;" but his ill state of health preventing the completion of his defign, fir Robert Atkins executed Dr. Parson's plan in return for the great affection thewn by the inhabitants of this county for himself and his family. died in 1711, aged 64, having furvived his father fomewhat more than a year.

ATKINS or ETKINS (JAMES', bishop of Galloway in Scotland, was the fon of Henry Atkins theriti and commissary of Orkney, and was born in the town of Kirkwall in the stewartry of Orkney. He was educated in the college of Edinburgh, where he commenced master of arts; and from thence went to Oxford in 1637-8, to finish his studies under the tuition of Dr. Prideaux, the regius professor of divinity. Soon after he was appointed chaplain to James, Marquis of Hamilton, his majesty's high-commissioner for Scotland; in which flation he acquitted himfelt to well, that by the application of his noble patron upon his return to England, he ob-

tained

tained from the king a presentation to the church of Birsa, in the flewartry of Orkney; where continuing some years, his prudence, diligence, and faithfulness, in the discharge of his office procured him much veneration and respect from all persons, especially from his ordinary, who conferred upon him the dignity of moderator of the presbytery. In the beginning of the year 1650, when James Marquis of Montrose landed in Orkney, Dr. Atkins was nominated by the unanimous votes of the faid presbytery, to draw up a declaration in their names, containing the strongest expressions of loyalty and allegiance to King Charles II. for which the whole presbytery being deposed by the assembly of the Kirk at that time fitting at Edinburgh, Dr. Atkins was likewife excommunicated as one who held a correspondence with the said marquis. At the same time the council passed an act for the apprehending and bringing him to his trial: but upon private notice from his kinfman, Sir Archibald Primrofe, then clerk of the council, he fled into Holland, where he lay concealed till the year 1653; and then returning into Scotland, he settled with his family at Edinburgh, where he resided quietly and obscurely till the year 1660. On the restoration of the king, he accompanied Dr. Thomas Sydferf, bishop of Galloway, (the only Scotch bishop, who survived the calamities of the usurpation) to London, where the bishop of Winchester prefented to him the rectory of Winfrith in Dorsetshire. In 1677, he was elected and confecrated bishop of Murray in Scotland, to the great joy of the episcopal party; and, in 1680, he was translated to the fee of Galloway, with a difpensation to reside at Edinburgh. He continued to govern his diocese seven years, and died at Edinburgh of an apoplexy, Oct. the 28th, 1687, aged 74 years.

ATKINS (RICHARD), was descended of a good family seated at Tuffleigh, in Gloucestershire. Having been partly educated in English grammar learning under two very bad masters, he was sent to the college school at Gloucester; from whence he was removed, at fourteen years of age, to Baliol college in Oxford, and continued there about two years in the quality of a gentleman-commoner. From Oxford he removed to Lincoln's-Inn; and foon after travelled into France, with the fon of Thomas Lord Arundel of Wardour by a fecond venter: but that young gentleman dying before they could proceed farther, he returned home, improved himself in the accomplishments of a courtier, and married. Afterwards, upon the breaking out of the civil wars in England, he raised a troop of horse for the service of the king at his own expence; by which he fuffered much in his estate. After the restoration of King Charles II. he was appointed one of the deputy-lieutenants of Gloucestershire; in which station he distinguished himself as a loyal subject of the king, and an affectionate fon of the church of England. At length being committed prisoner to the Marshalsea gaol in Southwark, for VOL. I. debt.

debt, he died there the 14th of September, 1677. He was the author of a treatife entitled, Of the Original and Growth of Printing.

ATTERBURY (Lewis), father of the celebrated Dr. Atterbury, bishop of Rochester, was born about the year 1631. He was the fon of Francis Atterbury, rector of Middleton-Malser, or Milton, in Northamptonshire, who, among other ministers, subscribed the Solemn League and Covenant, in 1648. Lewis was entered a fludent of Christ-church, Oxford, in 1647, took the degree of bachelor of arrs on the 23d of February, 1649, and was created maiter of arts by virtue of a dispensation from Oliver Cromwell the chancellor, March 1, 1651. He was one of those, who had submitted to the authority of the visitors appointed by the parliament. In 1654, he became rector of Great or Broad-Riffington in Gloucestershire; and after the restoration, took a presentation for that benefice under the great feal, and was instituted again to confirm his title to it. On the 11th of September, 1657, he was admitted rector of Milton, or Middleton Keynes, in Bucks; and at the return of Charles II. took the fame prudent method to corroborate his title to this living. July 25, 1660, he was made chaplain extraordinary to Henry duke of Gloucester; and on the 1st of December, in the fame year, was created doctor in divinity. Returning from London, whither the law-fuits he was frequently involved in had brought him, he had the misfortune to be drowned near his own house, in the beginning of December, 1603.

ATTERBURY (LEWIS), eldest son of the preceding, was born at Caldecot, in the parish of Newport-Pagnel, in Bucks, on the 2d of May, 1656. He was educated at Westminster-school under Dr. Busby, and sent to Christ-church, Oxford, at the age of eighteen. He was ordained deacon in September, 1679, being then bachelor of arts; and prieft the year following, when also he commenced mafter of arts. In 1683, he served the office of chaplain to Sir William Pritchard, lord mayor of London. In February 1684, he was instituted the rector of Symel in Northamptonshire, which living he afterwards refigned upon his accepting of other preferments. July 8, 1687, he accumulated the degrees of bachelor and doctor of civillaw. In 1691, we find him lecturer of St. Mary Hill in London. Soon after his marriage he fettled at Highgate, where he supplied the pulpit of the reverend Mr. Daniel Lathom, who was very old and infirm, and had lost his fight; and, upon the death of this gentleman was, in June 1695, elected by the trustees of Highgate chapel to be their preacher. He had a little before been appointed one of the fix preaching chaplains to the princess Anne of Denmark, at Whitehall and St. James's, which place he continued to supply after the came to the crown, and likewife during part of the reign of George I. When he first resided at Highgate, observing what difficulties the poor in the neighbourhood underwent for want of a

good physician or apothecary, he set himself to the study of physic; and after acquiring considerable skill, practised it gratis occasionally among his poor neighbours. In 1707, the queen presented him to the rectory of Shepperton in Middlesex; and in March 1719, the bishop of London collated him to the rectory of Hornsey, which was the more agreeable to him, because the chapel of Highgate being situate in that parish, many of his constant hearers became now his parishioners.

In 1720, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother, in whose gift this preferment was, to be appointed to succeed him: but the bishop refused.

Dr. Lewis Atterbury died at Bath, whither he went for a paralytic diforder, October 20th, 1731. He published in his life-time two volumes of fermons, and four occasional ones, besides some other pieces. In his will he gave some few books to the libraries at Bedford and Newport, and his whole collection of pamphlets, amounting to upwards of two hundred volumes, to the library of Christ-church, Oxford. He charged his estate for ever with the payment of ten pounds yearly to a school-mistress to instruct girls at Newport-Pagnel, which salary he had himself in his life-time paid for many years.

ATTERBURY (Francis), bishop of Rachester in the reigns of Queen Anne and King George I. was born March 6, 1662, at Middleton, or Milton Keynes, near Newport-Pagnel, in Buckinghamshire. He had his education in grammar learning at Westminster-school; and thence, in 1680, was elected a student of Christ-church college, Oxford; where he soon distinguished himfelf for the politeness of his wit and learning; and gave early proofs of his poetical talents, in a Latin version of Dryden's "Absalom and Achitophel," an epigram on "a Lady's Fan," and a translation of some "Odes of Horace." In 1687 he made his first estay in controverfial writing, and shewed himself as an able and strenuous advocate for the protestant religion, in "An Answer to some Confiderations on the Spirit of Martin Luther, and the Original of the Reformation." The time of his entering into holy orders is not exactly known; but may be very nearly ascertained by his "Epistolary Correspondence;" where a letter to his father in 1690 is highly expressive of a superior genius, impatient of the shackles of an humble college life; whilft the father's answer displays the anxiety, together with a mixture of the severity, of the paternal character, offended by the querulousness of the son, and his distaitsfaction. He had taken the degree of B. A. June 13, 1684 (when he was little more than 22 years old); and that of M. A. April 20, 1687; and it has been ingeniously conjectured, that he had applied to the college for permission to take pupils whilst he was B. A. only (which is unusual), and that it was refused. After passing two or three P p 2 vears

years more in the college, he then feems to have thought too highly of himself (when now become M. A.) to take any at all, and to be "pinned down, as," he fays, "it is his hard luck to be, to this scene." In 1691 he was elected lecturer of St. Bride's church in London, and preacher at Bridewell chapel. An academic life, indeed, must have been irksome and insipid to a person of his active and aspiring temper. It was hardly possible that a clergyman of his fine genius, improved by study, with a spirit to exert his talents, should remain long unnoticed; and we find that he was foon appointed chaplain to king William and queen Mary. The earliest of his sermons in print was preached before the queen at Whitehall, May 29, 1692. In August 1694 he preached his celebrated sermon before the governors of Bridewell and Bedlam, "On the Power of Charity to cover Sins;" to which Mr. Hoadly (afterwards bishop) published fome "Exceptions;" and in October that year he preached before the queen "The Sinner incapable of True Wisdom;" which was

alfo warmly attacked.

In 1700, a still larger field of activity opened, in which Atterbury was engaged for four years with Dr. Wake (afterwards archbishop of Canterbury) and others, concerning " the rights, powers, and privileges of convocations:" in which, however the truth of the question may be supposed to lie, he displayed so much learning and ingenuity, as well as zeal for the interests of his order, that the lower house of convocation returned him their thanks, and the university of Oxford complimented him with the degree of D. D. January 29, 1700, he was installed archdeacon of Totness, being promoted to that dignity by Sir Jonathan Trelawny, then bishop of Exeter. The same year he was engaged, with some other learned divines, in revising an intended edition of the "Greek Testament," with Greek "Scholia," collected chiefly from the fathers, by Mr. Archdeacon Gregory. At this period he was popular as preacher at the Rolls chapel, an office which had been conferred on him by Sir John Trevor, a great discerner of abilities, in 1698, when he refigned Bridewell, which he had obtained in 1693. Upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of her majesty's chaplains in ordinary; and, in October 1704, was advanced to the deanery of Carlifle. About two years after this, he was engaged in a dispute with Mr. Hoadly, concerning the advantages of virtue with regard to the present life, occasioned by his sermon, preached August 30, 1706, at the funeral of Mr. Thomas Bennet, a bookfeller. In 1707, Sir Jonathan Trelawny, then bishop of Exeter, appointed him one of the canons residentaries of that church. In 1709, he was engaged in a fresh dispute with Mr. Hoadly, concerning "Paffive Obedience," occasioned by his Latin fermon, entitled, "Concio ad Clerum Londinensem, habita in Ecclesia S. Elphegi." In 1710, came on the famous trial of Dr. Sacheverell, whose remarkable speech on that occasion was generally

rally supposed to have been drawn up by our author, in conjunction with Dr. Smalridge and Dr. Freind. The fame year Dr. Atterbury was unanimously chosen prolocutor of the lower house of convocation, and had the chief management of affairs in that house. May. II, 1711, he was appointed, by the convocation, one of the committee, for comparing Mr. Whilton's doctrines with those of the church of England; and, in June following, he had the chief hand in drawing up "A Representation of the present State of Religion." In 1712, Dr. Atterbury was made dean of Christ-Church, notwithstanding the strong interest and warm applications of several great men in behalf of his competitor Dr. Sinalridge. year faw him at the top of his preferment, as well as of his reputation: for, in the beginning of June 1713, the queen, at the recommendation of lord chancellor Harcourt, advanced him to the bishopric of Rochester, with the deanery of Westminster in commendam; he was confirmed July 4, and confecrated at Lambeth next day.

At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sentible mortification presently after the coronation of king George I. when, upon his offering to present his majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his own perquisites as dean of Westminster, the offer was rejected, not without some evident marks of dislike to his person. During the rebellion in Scotland, which broke out in the first year of this reign, Atterbury gave an instance of his growing disaffection to the established government, in resuling to sign the "Declaration" of the bishops, besides which, he constantly opposed the measures of the court in the house of lords, and drew up some of the most violent protests with his own hand. In 1716, we find him advising dean Swift in

the management of a refractory chapter.

April 26, 1722, he sustained a severe trial in the loss of his lady; by whom he had sour children; Francis, who died an infant; Osborn, student of Christ Church; Elizabeth, who died Sept. 29, 1716, aged 17; and Mary, who had been then seven years married to Mr. Morice.

In this memorable year, the government having a suspicion of his being concerned in a plot in favour of the Pretender, he was apprehended August 24, and committed prisoner to the Tower. This commitment of a bishop upon a suspicion of high treason, as it was a thing rarely practised since the Reformation, so it occasioned various speculations among the people. March 23, 1722-3, a bill was brought into the house of commons, for "inflicting certain pains and penalties on Francis Lord Bishop of Rochester;" a copy of which was sent to him, with notice that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the bishop applied, by petition, to the house of lords, for

their direction and advice, as to his conduct in this conjuncture; and April 4, he acquainted the speaker of the house of commons, by a letter, that he was determined to give that house no trouble, in relation to the bill depending therein; but should be ready to make his defence against it, when it should be argued in another house, of which he had the honour to be a member. On the 9th, the bill passed the house of commons, and was the same day sent up to the house of lords for their concurrence. May 6, being the day appointed by the lords for the first reading of the bill, bishop Atterbury was brought to Westminster, to make his defence. The proceedings continued above a week; and on Saturday May 11, the bifhop was permitted to plead for himself; which he did in a very eloquent speech. On Monday the 13th, he was carried for the last time, from the Tower, to hear the reply of the king's counsel to his defence. On the 15th, the bill was read the third time; and, after a long and warm debate, paffed on the 16th, by a majority of eightythree to forty-three. On the 27th the king came to the house, and confirmed it by his royal affent. June 18, 1723, this eminent pralate, having the day before taken leave of his friends, who, from the time of paffing the bill against him, to the day of his departure, had free access to him in the Tower, embarked on board the Aldborough man of war, and landed the Friday following at Calais.

When Bishop Atterbury first entered upon his banishment, Brussels was the place destined for his residence; but, by the arts and instigations of the British ministers, he was compelled to leave that place, and retire to Paris. There being solicited by the friends of the Pretender to enter into their negociations, which he carefully avoided; that he might be the more out of their reach, he changed his abode for Montpelier in 1728; and, after residing there about two years, returned to Paris, where he died February 15, 1731-2.

ATTICUS was one of the most fingular personages in ancient Rome. He understood the art of conducting himself so well, that without departing from his neutrality, he preferved the effeem and affection of all parties. He fent money to the younger Marius, who had been declared an enemy to the commonwealth; yet was fo much in favour with Sylla, that this Roman general would always have had him with him. He kept himfelf quiet at Rome during the war between Cæsar and Pompey; which did not offend Pompey, and prodigiously pleased Cæsar. He sent money to Brutus, while he was doing kind offices to Antony. Afterwards, in the cruel divisions which arose between Antony and Augustus, he preserved the friendship of them both. Surely it must have been a most difficult task to preserve at the same time the friendship of two such antagonists. The strict friendship he had with Cicero, did not hinder him from being intimate with Hortenfius; and he was the cause (as Nepos, his biographer, tells us) that thefe two rivals not only did

did not reproach each other, but even lived together upon very good terms. The contests between the parties of Cinna and Marius induced him to go to Athens young, where he continued a long time; and gained the affections of the Athenians in such a manner, that the day he left them was a day of mourning. He never attempted to raife himself above the rank of life in which he was born, which was that of knight, although he might have obtained the highest posts in the republic; but he chose to renounce all pretensions to them, because, in the then prevailing corruption, he could neither gain nor discharge them according to the laws, and as a man of integrity would have wished to do. And this, undoubtedly, must always be confidered as a proof of his great virtue, notwithstanding he has been charged with avarice and trimming. He was not married before he was fifty-three: he had only one daughter, who was married to Agrippa; from which marriage came a daughter, whom Augustus betrothed to Tiberius almost as soon as she was born. He reached the age of feventy-feven years, almost without knowing what fickness was; but at last fell fick. His fickness, which was flight for three months, at length becoming painful, he fent for Agrippa, his fon-in-law, and two other persons, and declared to them a resolution to put an end to his life, by abstinence from food. Agrippa remonstrated with tears, but all in vain. After two days abstinence, the fever left him, and the disease abated; but Atticus perfifted, and died three days after, in the year of Rome 721.

Atticus was extremely fond of polite literature; he ought to be ranked among the good authors, for he wrote annals, which Cicero

declares to have been of prime use to him.

AUBIGNE (THEODORE AGRIPPA D'), a very illustrious Frenchman, and grandfather of the no less illustrious Madam de Maintenon, was born about the year 1550. His parts were fo uncommon, and his progress in letters so very rapid, that he is said to have translated the "Crito" of Plato from the Greek into French, when no more than eight years old. His father dying when he was thirteen, and leaving him nothing but his name and his debts, he attached himself to the person and cause of Henry IV. imagining that his fword would provide for him better than his pen. Henry, made him gentleman of his bedchamber, and raifed him fuccessively to feveral high offices and commands; and Aubigné was absolutely a favourite with him: but he loft at length his favour, partly by refusing to comply with the passions of his master, but chiefly by a certain hardness and inflexibility of temper, which is not agreeable to any body, but is particularly difgusting to kings, and all who think that some homage is due to superiority of station. He quitted therefore the court of Henry, and afterwards the kingdom, and took refuge at Geneva, where he met with the most welcome reception, and was distinguished with the highest honours. Here he spent a

good portion of his time in writing, and is the author of feveral productions. His principal work is "Hiltoire Univerfelle, from 1550 to 1601, with a short Account of the Death of Henry IV." in three volumes, folio. The first volume was scarcely published, when the parliament of Paris caused it to be burnt, as a production wherein kings are not only treated with little respect, but sometimes outraged. Aubigné died at Geneva in 1630, aged eighty.

AUBREY (JOHN), an eminent English antiquary, descended from an ancient family in Wiltshire, was born at Easton-Piers in that county, November 3, 1625 or 1626. He received the first rudiments of his education in the grammar-school at Malmesbury, under Mr. Robert Latimer; who had also been preceptor to the famous Thomas Hobbes, with whom Mr. Aubrey commenced an early friendship, which lasted as long as Mr. Hobbes lived. In 1642, Mr. Aubtey was entered a gentleman-commoner of Trinity college at Oxford, where he purfued his fludies with great diligence, making the history and antiquities of England his peculiar object. About this time the famous " Monasticon Anglicanum" was talked of in the university, to which Mr. Aubrey contributed considerable affiltance, and procured, at his own expence, a curious draught of the remains of Ofney abbey near Oxford, which were entirely destroyed in the civil wars. In 1646, he was admitted of the Middle Temple, but the death of his father hindered him from pursuing the law. He succeeded to several estates in the county of Wilts, Surry, Hereford, Brecknock, and Monmouth, but they were involved in many law-fuits. These suits, together with other misfortunes, by degrees confumed all his estates, and forced him to lead a more active life than he was otherwise inclined to do. He did not, however, break off his acquaintance with the learned at Oxford or at London: he kept up a close correspondence with the lovers of antiquity and natural philosophy in the university, and furnished Anthony Wood with a confiderable part of the materials for his two large works. He likewise preserved an intimacy with those great persons, who then met privately, and were afterwards formed into the Royal So-Soon after the Restoration Mr. Aubrey went into Ireland, and returning from thence, in the autumn of 1660, narrowly escaped shipwreck near Holyhead. On the 1st of November, 1661, he suffered another shipwreck. In 1662, he was admitted a fellow of the Royal Society. In June 1664, he travelled through France into Orleans, and returned in the month of October. In 1666, he fold his estate in Wiltshire; and was at length obliged to dispose of all he had left, fo that in the space of four years, he was reduced even to want; yet his spirit remained unbroken. His chief benefactress was the Lady Long of Draycot in Wilts, who gave him an apartment in her house, and supported him as long as he lived. He died suddenly on a journey to Oxford in his way to Draycot, about

about the year 1700. He was a man of an excellent capacity, and indefatigable application; a diligent fearcher into antiquities, a good Latin poet, an excellent naturalist, but fomewhat credulous end tinctured with superstition. He left the following works behind him:

1. The Life of Thomas Hobbes of Malmesbury. 2. Miscellanies. 3. A Perambulation of the County of Surry. 4. The natural History of the North Division of Wiltshire. 5. Monumenta Britannica, or a Discourse concerning Stone henge and Rollrichstones in Oxfordshire; a manuscript. 6. Architectonica sacra; a Dissertation concerning the manner of our Church-building in England. 7. The Idea of universal education. There are besides many letters of our author relating to natural philosophy, and other curious subjects.

AUDLEY (JAMES), Lord Audley, of Heleigh, in the county of Stafford, was born about the year 1314, being the 7th of Edward II. By the special favour of Edward III. he had livery of all the lands of his inheritance, in the third year of that prince's reign, though he was not then of full age. This prince foon after did him a great favour: Roger Mortimer, earl of March, who was this lord's guardian, had in his minority exacted from him a recognizance for ten thousand marks, which debt, on the attainder of Mortimer, becoming due to the king, he totally discharged Lord Audley therefrom. In 1343, the fame prince made him governor of Berwick-upon-Tweed, and the two next years he ferved in France. In 1348 he was elected into the noble order of the Garter, then first founded, and in 1353 he reduced a great part of the country of Valois. 1356, and thirtieth of Edward III. he was prefent at the famous battle of Poictiers; where, having demanded of the Black Prince leave to charge in the front, it was, on account of a vow he had made, given him. There, with four esquires who attended him, he performed fuch extraordinary feats of arms, as diftinguished him from all the gallant noblemen who that day engaged. At length, however, he was fo grievously wounded, that his efquires were constrained to bear him out of the field of battle. In 1360 he attended King Edward III. and his three fons, in their wars in France; and in the year following, fwore to the peace then concluded in the name of King Edward. For these services he was appointed constable of the cattle of Gloucester for life; and was also governor of Aquitain, and Seneschal of Poictou. He died April 1, 1386.

AUDLEY (EDMUND), fon of James, Lord Audley, was educated in Lincoln college, in Oxford, and in the year 1463 took the degree of bachelor of arts in that university. In 1471 he became prebendary of Farendon, in the church of Lincoln; and in October, 1475, attained the like preferment in the church of Wells. On Christmas-Vol. I.

day, the fame year, he became archdeacon of the East Riding of Yorkshire, and had other considerable preferments. These preferments he quitted, on his being promoted to the bishopric of Rochester, in 1480, being the twentieth of Edward IV. in which see he fucceeded John Ruffel, who was translated to Lincoln, and who was tutor to Edward prince of Wales. In 1492, being the eighth of Henry VII. our Bishop Audley was translated to Hereford, and thence, in 1502, being the eighteenth of the fame king, to Salifbury, and about that time was made chancellor of the most noble order of the Garter. He was a man of learning, and of a generous In 1518, he gave four hundred pounds to Lincoln college, fpirit. to purchase lands; and bestowed upon the same house the patronage of a chantry, which he had founded in the cathedral church of Salifbury. He was a benefactor, likewise, to St. Mary's church, in Oxford. He died August 23, 1524.

AUDLEY (SIR THOMAS), was descended of an ancient and honourable family in Effex, and born in 1488. He had the advantage of an university education, and afterwards studied the law in one of the inns of court. In 1526, he was autumn-reader of the Inner-Temple. On the recommendation of the duke of Suffolk, the king took notice of him, and finding him to be a man of great parts and good address, procured him to be chosen speaker of that parliament which met on the 3d of November, 1529. Audley's conduct on this station, fully answered the king's expectations. The next year he was made attorney of the duchy of Lancaster; and May 20, 1532, upon the refignation of Sir Thomas Moore, the king delivered to him the great feal, with the title of lord keeper, and at the same time conferred on him the honour of knighthood. In January following the king appointed him lord chancellor; and foon after granted him the scite of the priory of Christ-church, near Aldgate, now called Duke's Place, with all the church plate and lands belonging to that house. In this high office he was as diligent in the king's business, as he had been when speaker of the house of commons; for in July 1535 he sat in judgment, and pronounced sentence of death upon Sir Thomas Moore, indicted of high treason, for refusing to acknowledge the king's supremacy in the church. When fentence was past, Sir Thomas said, that he had for feven years bent his mind and study upon this cause, but as yet he found it no where writ, by any approved doctor of the church, that a layman could be head of the ecclefiastical state. To which Audley returned, "Sir, will you be reckoned wifer, or of a better conscience, than all the bishops, the nobility, and the whole kingdom?"

On the 29th of November, 1538, he was created Baron Audley, of Walden, in Essex, and installed knight of the garter. A little before his death, he obtained from the king a licence to change the

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name of Buckingham college, in Cambridge, into that of Magdalen, or Maudlin. To this college he was a great benefactor, bestowed on it his own arms, and is generally reputed it's founder. He died on the last of April, 1544, having held the seals upwards of twelve years, and in the fifty-fixth year of his life.

AVENTIN (John), author of the "Annals of Bavaria," was born of mean parentage, 1466, at Abensperg, in the country just named. He studied first at Ingoldstadt, and afterwards in the university of Paris. In 1503 he privately taught eloquence and poetry at Vienna, and 1507 publicly taught Greek, at Cracow, in Poland. In 1500, he read lectures on some of Cicero's pieces at Ingolfadt, and in 1512 was appointed to be preceptor to Prince Lewis and Prince Ernest, sons of Albert the Wise, duke of Bavaria: he trawelled with the latter of these two princes. After this he undertook to write the " Annals of Bavaria," being encouraged by the dukes of that name, who fettled a penfion upon him, and gave him hopes that they would defray the charges of the book. This work, which gained it's author great reputation, was first published in 1554, by Jerome Zieglerus, professor of poetry in the university of Ingolstadt; but, as he acknowledges in the preface, he retrenched the invectives against the clergy, and several stories which had no relation to the history of Bayaria.

An affront which Aventin received in 1529, stuck by him all the rest of his life: he was forcibly taken out of his sister's house, at Abensperg, and hurried to a gaol; the true cause of which violence was never known: but it would probably have been carried to a much greater length, had not the duke of Bavaria interpofed, and taken this learned man into his protection. The incurable melancholy which from this time possessed Aventin, was so far from determining him to lead a life of celibacy, as he had done till he was fixty-four, that it induced him, perhaps, to think of marrying. The violence of his new paffion was not, however, fo great, but that it suffered him to advise with two of his friends, and consult certain passages of the Bible, relative to marriage. The result was, that it was best for him to marry; and having already lost too much time, confidering his age, he took the first woman he met with, who happened to be his own maid, ill-tempered, ugly, and extremely poor. died in 1534, aged fixty-eight.

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AVERROES, an Arabian philosopher, was a native of Corduba, and flourished in the twelsth century. He was instructed in the laws and the religion of the country by his father, who was high priest and chief judge (under the emperor of Morocco) of the kingdom of Corduba, his authority extending over all Andalusia and Valencia. Averroes was professor in the university of Morocco, and after the death of his father succeeded to his places, the duties whereof he discharged with great approbation, being eminently

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skilled in law and divinity. He had also studied natural philofophy, medicine, astrology, and mathematics; but understood the theory of medicine much better than the practice. The king of Morocco making him an offer of the place of judge of Morocco and Mauritania, with leave to keep those he held at Cordub a, accepted it, went over to Morocco, and having settled judges as his

fubdelegates, returned to Corduba.

He referred all criminal causes to his deputy, never giving his own opinion. One Abraham Ibnu Sahal, a philosopher, physician, and astrologer, at Corduba, in an unlucky hour fell in love, and began to write verses, without any regard to his character as a doctor. The Jews, his brethren in religion, advising him not to publish them, he returned them a profane answer in verse. This obliged them to apply to the civil magistrate. They represented to Averroes, that Sahal had debauched the whole city, and especially the youth of both fexes, by his poems; and that nothing elfe was fung at the marriage feafts. Averroes forbad him to write any more, under a penalty; but being afterwards informed that his prohibition could not stop the poetical humour of the Jew, he resolved to be asfured of the truth of it, and fent to him a trufty person, who reported, at his return, that he found noboby at his house but Averroes's eldest son, writing verses; and that there was neither man, woman, nor child, at Corduba, who had not got by heart Abraham Ibnu Sahal's verses. Upon this Averroes dropped the profecution, faying, "Can one fingle hand stop a thousand mouths?"

Surprizing things are related of his patience, liberality, and Once, when he was reading a lecture in the civil law, the servant of one of his enemies came and whispered something in his ear: Averroes changed countenance, and answered only, "Yes, ves." The next day the fame fervant returned, and publicly asked pardon, confessing that he had said a very rude thing to Averroes the day before, when he whispered him in the ear. "God bless you," replied Averroes, " for declaring that I am endued with patience." He gave him afterwards a fum of money, and bid him not do to others as he had done to him. Though Averroes was rich both by marriage and his posts, he was always in debt, because he was very liberal to men of letters in necessity, whether they were his friends or enemies. He would not confent to his youngest son's accepting of the honours offered him at the court of Morocco; and was fo far from shewing any peculiar satisfaction at the deference paid to this young man, which was intended to do a pleasure to his father, that he was absolutely uneasy at it. He explained Aristotle's doctrine of the unity of the intellect in such a manner, as to overturn the immortality of the foul, and consequently future rewards and punishments. Observing the people to eat the facrament they had just worshipped, " Let my foul," faid he, " be with those of the philofophers, fince the Christians worship what they eat." His good qualities qualities did not hinder him from having a great many enemies among the nobility and doctors of Corduba; who representing to Mansor, king of Morocco, that the philosophical tenets he had maintained in a lecture to his pupils were gross herefy, that prince fell into a pallion, ordered his estate to be confiscated, and confined him to the Jews quarter. After this, Averroes being pelted with stones by the children as he went to mosque to perform his devotions. removed from Corduba to Fez, and lay concealed there for fome days, but being discovered, was sent to gaol. Mansor assembled a great many doctors in divinity and law, to confider what punishment he deferved. The greater part of them replied, that, as an heretic. he merited capital punishment; but others were of opinion, that a man of his eminence ought not to be put to death, but be obliged to retract. Manfor approving of this advice, our philosopher was conducted, one Friday, at the hour of prayer, to the gate of the mosque. and placed bare-headed upon the highest step, and all who entered into the mosque spit in his face. Prayers being ended, the doctors, with notaries, and the judge with his affelfors, came thither. and asked this unhappy man, whether he repented of his heresy? He answered, "Yes;" upon which he was discharged. He staid at Fez, and read lectures in law. Some time after, Manfor gave him leave to return to Corduba, where he lived very unhappily, being deprived of his estate and books. In the mean time, the judge who had succeeded him behaved in such a manner, and justice was fo badly administered, that the people groaned under heavy oppression: wherefore Mansor affembled his council, and proposed the restoring of Averroes. This motion being approved of by the majority, Averroes was brought back to Morocco, and invested with his former office. Being asked in what situation his mind was whilst under persecution, "I was pleased," faid he, " and displeased. I was glad to be discharged from the troublesome office of a judge, but I was uneafy to be oppressed by false witnesses. I did not with to be reftored to my post as a magistrate, and have not accepted it again till my innocence has been made to appear."

He died at Morocco in 1206. He was excessive fat, though he eat but once a day. He spent all his nights in the study of philosophy; and when he was satigued, amused himself with reading poetry or history. Of Averroes's medicinal works himself gives the sollowing account in the presace to them: "At the desire of the noble lord Audelach Sempse, who by the advice of his philosophers, Avosait and Avenchalit, enjoined me to write a book in Arabic, which should contain the whole art of physic, in order to assist them in forming a judgment of the opinions of the ancients, I compiled this work Colliget, that is, Universal; so entitled on account of the order to be observed in this science, which descends from universals to particulars: for in this book I have begun with general rules, and hereafter, with God's assistance, shall undertake another treatise upon particulars," &c. He wrote a great many amorous verses,

but when he grew old he cast them into the fire. His other poems are all lost, except a small piece, in which he declares that when he was young he acted against his reason, but that when he was in years he followed the dictates of it: upon which he utters this wish; "Would to God I had been born old, and that in my youth I had been in a state of persection."

AVESBURY (ROBERT of), a very ancient English historian. He was register of the archbithop of Canterbury's court. His defign, in his history, seems to have been the composing a history of the reign of that glorious prince Edward III. from such authentic materials as came to his hands; but when he had ran through about thirty years, he was very probably furprized by death, in the latter end of the year 1356, or in the beginning of the year follow-As he proposed to himself only a plain narrative of facts, illustrated by exact copies of such public papers as came into his power, he did not trouble himself much about the elegance of his There is joined to this hiftory a French chronicle, from the first planting of Britain, to the reign of King Edward III. but this Mr. Hearne, with good reason, conceives to have been the work of some other author. In all probability, the reason they were thus joined together was this, that the French chronicle ends exactly where our author begins. There were likewise added to the MS. copies certain notes of a miscellaneous nature, under the title of Minutiæ ; i. e. Trifles.

AUGUSTIN, or AUSTIN (Sr.), the first archbishop of Canterbury, was originally a monk in the convent of St. Andrew, at Rome, and educated under St. Gregory, afterwards Pope Gregory I. by whom he was dispatched into Britain, with forty other monks of the lame order, about the year 596, to convert the English Saxons to Christianity. They landed in the isle of Thanet; and having fent fome French interpreters to King Ethelbert, with an account of their errand, the king gave them leave to convert as many of his subjects as they could, and affigned their place of residence at Dorovernum, fince called Canterbury. To this fpot they were confined till the king himself was converted, whose example had a powerful influence in promoting the conversion of his subjects; but though he was extremely pleased at their becoming Christians, he never attempted to compel them. He had learned (fays venerable Bede) from his instructors in the way of salvation, that force and dragooning was not the method of the gospel; that the religion of Jesus Christ was to make it's way by argument and persuasion, and to be matter of choice, not of compulsion. Augustin, by direction of the pope, went afterwards to Arles in France, where he was confecrated archbishop and metropolitan of the English nation, by the archbithop of that place. On his return to Britain, he dispatched a

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priest and a monk to Rome, to acquaint the pope with the success of his mission, and to desire his resolution of certain questions. These men brought back a pall with them, and feveral books, vestments. utenfils, and ornaments for the churches. His holiness, by the same messengers, gave Augustin directions concerning the settling of episcopal sees in Britain, and ordered him not to pull down the idol temples, but convert them into Christian churches; only destroying the idols, and fprinkling the place with holy water, that the natives. by frequenting the temples they had been always accustomed to, might be the less shocked at their entrance into Christianity, whereas it had been their custom to facrifice oxen to their false gods. he advised that, upon the anniversary of each church's consecration. the people should erect booths round about it, and feast therein: not facrificing their oxen to devils, but killing them for their own refreshment, and praising God for the bleffing. He further cautioned them not to be puffed up with the miracles he was enabled to work, in confirmation of his ministry, but to consider how much the English were the favourites of heaven, fince God enabled him to alter the course of nature to promote their conversion.

Augustin fixed his see at Canterbury; and, being supported by Ethelbert, made an attempt to fettle a correspondence with the British bishops, and to bring them to a conformity with the Romish church. To this purpose a conference was held at a place in Worcestershire, fince called Augustin's Oak, but without success. A fecond conference was proposed, at which the appearance was more numerous than at the former; feven British bishops attending at it, with a great many learned monks from the monastery of Bancornaburg, or Bangor, who were under the direction of their abbot Di-Thefe Britons, before they began their journey, applied to a certain hermit of eminent virtue and good fenfe, to know whether or not they should give up the usages and traditions of their church, and acknowledge the pretentions of Augustin. He told them, that if Augustin should prove to be a man of God, they ought to be governed by him. They asked him how they should know this? The hermit replied, "Our Saviour fays, 'Take my yoke upon you, for I ' am meek and lowly in heart.' If Augustin be affable and humble, he has probably taken Christ's yoke upon him, and offers you the fame privilege; but if he be haughty and infolent, it is plain he is not commissioned from heaven, nor are his words to be regarded." They further asked him by what marks they were to difcover his temper. The hermit defired them to manage it fo, that Augustin and his company should be first at the place, and if he rose to falute them at their coming in, they might conclude he was fent from God; but if he neglected this civility, they might return his contempt, and have nothing to do with him. When the Britons came into the fynod, Augustin received them sitting; in resentment of which affront, they warmly opposed every thing he offered. The

articles infifted on by Augustin were, that they should celebrate Easter, and administer baptism, according to the practice of the Romish church; and that they should acknowledge the pope's authority: if they would comply in these respects, and assist in the conversion of the Saxons, he would bear with the disagreement of their customs in other cases. But the Britons replied, they could yield none of the points contested.

This apostle of the English died at Canterbury in the year 604. The popish writers ascribe several miracles to him. The observation of the festival of St. Augustin was first enjoined in a synod held under Cuthbert archbishop of Canterbury, and afterwards by

the pope's bull in the reign of king Edward III.

AUGUSTINE (St.), an illustrious father of the church, was born at Tageste in Africa, the 13th of November, 354. He was the fon of Patricius a mean citizen of Tagaste, and Monica a woman of exemplary virtue. His father intended that he should raise himself by his learning, and therefore sent him to Madaura to be inflructed in the classics; but he discovered a great dislike to study, loving nothing but gaming and public shews, and invented a thoufand lies to escape the rod, with which he was however often severely chastised. He was taken from Madaura in order to be sent to Carthage to study rhetoric; but whilst his father was raising money for this purpose, he spent a whole year at Tagaste without employment, and in this interval, though he was then but fixteen, gave a loofe rein to his lascivious appetite, disregarding the affectionate

admonitions of his pious mother. He went to Carthage about the end of 371. Before he was twenty, he read by himself, and understood perfectly, Aristotle's Predicaments, and made a confiderable progress in all the liberal sciences. He was defirous of reading the holy scripture, but the simplicity of their style foon difgusted him: he was too great an admirer of the pagan eloquence to have any relith for the bible. He had in general a strong defire to know the truth; and imagining that he discovered it in the fect of the Manicheans, he entered himself among them, and warmly maintained the greatest part of their opinions. continuing at Carthage for fome time, he returned to Tagaste, where he gained so much reputation by teaching rhetoric, that his mother was congratulated upon her fon's uncommon merit. fatisfaction which this would otherwise have given her, was greatly diminished by the thoughts of his heresy and debaucheries. He went back to Carthage in 380, and taught rhetoric in that city with extraordinary applause. It was here he took a woman into keeping, to whom he was very constant: he had a fon by her, whom he named Adeodatus, God's Gift.

Upon finding no body who could fully answer his difficulties, he

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began to waver in his Manichean notions. His good mother Monica made a journey to Carthage, to prevail with him to renounce his herefy and vicious course of life: her remonstrances were ineffectual: however, she did not despair of succeeding in the end.

Being defirous of a new theatre to display his genius on, Augustine refolved to go to Rome; and, that he might not be diverted from this delign, embarked without acquainting his mother, or his relation Romanian, who had maintained him at school, his father dying about 372. He taught rhetoric in that place with the same success as he had done at Carthage; and Symmachus, presect of the city, appointed him, in 383, to be public professor of rhetoric at Milan, in which office he acquired great reputation. He made a vifit to St. Ambrole, by whom he was very kindly received. also went to hear that prelate preach, not so much out of devotion, as from a critical curiofity to know whether his eloquence deferved the character it had gained. Ambrose's fermons made such an impression on him, that he became a catholic in 384. His mother, who was come to fee him at Milan, advised him to marry, that he might abandon his lewd practices; and having agreed to this propolal, he, with the utmost reluctancy, sent back his mistress to Africa: but as the young lady intended for his wife would not be ht for marriage till two years after, his constitution was such that he was forced to take in the mean while another woman. At last, the reading of "St. Paul's Epiftles," the folicitations and tears of his mother, and the conversation of some of his friends, completed in him the work of grace; and he became a fincere believer, ready to abandon every thing for the fake of Christ. He resigned his place of profesfor of rhetoric, and was baptized by St. Ambrose on Eastereve in 387. The year following he returned to Africa; was ordained prieft in 391, by Valerius bishop of Hippo; and four years after made coadjutor to that prelate. His death happened on the 28th of August, 430.

According to Du Pin, he had a fine genius, and much vivacity and penetration, and was a skilful disputant. From general principles he drew a vast variety of consequences, and formed a system which is tolerably well connected in all it's parts. He often quitted the sentiments of those who had been before him, and struck out new methods and interpretations.

His style was fluent, but not polite and elegant, nor free from barbarisms. He was sull of repetitions, and eternally dwelling upon the same subjects. He hath discussed all forts of points and questions; and from his writings was formed that body of theology, which was adopted by the Latin sathers who rose, after him, and in a great measure by the scholastic divines.

AUGUSTUS CÆSAR. See OCTAVIUS.

AVICENNA, a celebrated philosopher and physician among the Mohammedans, was born in the year 980. By the time he was ten years old, he had learned the Koran, and made a great progress in classical literature. He was next fent to a man who dealt in herbs. and was skilled in the Indian method of accounts, to learn arithme-After this, the rudiments of logic and the first five or fix propositions of Euclid were explained to him by a private tutor. He went through the rest of Euclid by himself, consulring the commentaries: when he entered on the Almagest, his tutor left him. He next applied himself to the study of physic, and to gain experience visited patients, being then about fixteen. The following year and a half he employed with incredible application in reading; and when any difficulty occurred, he had recourfe to heaven. Hava ing attained to a perfect knowledge of logic, natural philosophy, and mathematics, he proceeded to divinity, and as a proper preparation for this study, he was defirous to make himself master of Ariftotle's Metaphyfics; but having read the book over forty times, and even got it by heart, without being able to comprehend the author's meaning, he laid it by as unintelligible. One day whilst he was in a bookfeller's shop, a broker offered him a book of metaphysics to fell, which he rejected with fcorm, faying it was an ufelefs science; the broker however telling him he might have it cheap, the owner being under a necessity of felling it, he purchased it. The book proved to be a treatise of Al Farabius, "concerning the objects of metaphylics;" which Avicenna had no fooner run over, than he plainly perceived the sense of Aristotle, whose words he retained in his memory, and out of joy gave a confiderable alms to the poor. Having recovered the king of Khorasan, who during a fit of illness had fent for Avicenna, though a very young man, that prince kept him near his person, and allowed him free access to his large and valuable library; which happening to be burnt foon after, Avicenna's enemies accused him of having set it on fire, that nobody else might enjoy the same advantage, and that what he had learned there might be taken for his own.

A very remarkable story is told of Avicenna's sagacity. When he was at Jorgan Kabûs, the sovereign of the country sent for him to visit his nephew, who was confined to his bed by a disorder, which bassled all the physicians of that country. Avicenna, having selt the young man's pulse, and seen his urine, judged his illness to proceed from concealed love. He sent for the chief eunuch of the palace, and whilst he kept his singer on the patient's pulse, desired him to call over the names of the several apartments: observing great emotions in the sick man at the naming of one particular apartment, he made the eunuch name all the women in that apartment; and finding his patient's pulse to beat extremely high at the mention of one person, he no longer doubted but that she was the object of his passion, and declared that his cure was only to be expected from

the enjoyment of that lady. Avicenna died in the year 1036. He had a good constitution, which he greatly impaired by a too free use of women and wine. The number of his books, including his smaller tracts, is computed at near an hundred, the greatest part of which is either lost, or not known in Europe.

AUNGERVYLE (RICHARD), commonly known by the name of Richard de Bury, was born at St. Edmundsbury in Suffolk, in 281, the ninth of king Edward I. His father fir Richard Aungervyle, knight, dying while he was young, his uncle a prieft took a particular care of his education; and when he was fit feat him to Oxford, where he fludied philosophy and divinity, and distinguished himself by his learning, and regular and exemplary life. When he had finished his studies there, he became a Benedictine monk at Soon after he was made tutor to prince Edward, afterwards king Edward III. And being treasurer of Guienne in 1325, he supplied queen Isabel, when she was plotting against her husband king Edward II., with a large fum of money out of that exchequer. For which being questioned by the king's party, he narrowly escaped to Paris, where he was forced to hide himfelf feven days in the tower of a church. When king Edward III. came to the crown, he loaded his tutor Aungervyle with honours and preferments. For he at first made him his cofferer, then treasurer of the wardrobe, archdeacon of Northampton, prebendary of Lincoln, Sarum, and Litchfield, and afterwards keeper of the privy-feal. This last place he enjoyed five years, and was in that time fent twice ambaliador to the pope. In 1933 he was promoted to the deanery of Wells, and before the end of the same year, being chosen bishop of Durham, he was confecrated about the end of December at Chertfey in Surrey; the kings of England and Scotland, the queen, the two archbishops, five bishops, seven earls, and many other persons being present. The next year he was appointed high-chancellor, and in 1336 treasurer of England. In 1338 he was twice fent with other commissioners to treat of a peace with the king of France, though to no purpose. As to his character, he was not only one of the learnedest men of his time, but alfoa very great patron and encourager of learning. He died at his manor of Auckland, April 24, 1345.

AURELIANUS. See COELIUS.

AUSONIUS (DECIMUS MAGNUS), one of the best poets of the fourth century, was the son of an eminent physician, and born at Bourdeaux. Great care was taken of his education, the whole family interesting themselves in it, either because his genius was very promising, or that the scheme of his nativity, which had been cast by his grandfather on the mother's side, led them to imagine that he would rise to great honour. He made an uncommon progress in classical learning, and at the age of thirty was chosen to

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teach grammar at Bourdeaux. He was promoted fome time after to be profesfor of rhetoric, in which office he acquired so great a reputation, that he was fent for to court to be preceptor to Gratian, the emperor Valentinian's fon. The rewards and honours conferred on him for the faithful discharge of his office, prove the truth of Juvenal's maxim, that when fortune pleases the can raise a man from a rhetorician to a conful. He was actually appointed conful by the emperor Gratian, in the year 379, after having filled other confiderable posts; for, belides the dignity of questor, to which he had been nominated by Valentinian, he was made prefect of the Pratorium in Italy and Gaul after that prince's death. His speech returning thanks to Gratian on his promotion to the confulfhip is highly commended. The time of his death is uncertain; he was living in 392, and lived to a great age. He had several children by his lady, who died young. The emperor Theodosius had a great esteem for Ausonius, and pressed him to publish his poems. There is a great inequality in his productions; and in his style there is a hardbness, which was perhaps rather the defect of the times he lived in, than of his genius. Had he lived in Augustus's reign, his verses, according to good judges, would have equalled the most finished of that age. He is generally supposed to have been a Christian; though some ingenious authors have thought otherwise.

AXTEL (DANIEL), a colonel in the service of the long parliament, and executed for the share he had in the murder of King Charles I. He was of a good family, and had a tolerable education, that is to fay, fuch a one as might fit him for the course of life it was intended he should lead, being placed by his relations as an apprentice to a grocer in Watling-street. As he was of a very ferious disposition, and had been very early tinctured with those principles, which were in that age styled puritanical, he became an eager follower of fuch ministers as diffinguished themselves by their zealous preaching. His great attachment to these fort of people, and the natural warmth of his own temper, were the occasions of his quitting his own calling, and going into the army, in which he behaved with fo much zeal, courage, and conduct, that he rose by degrees to the feveral commands of captain, major, and lieutenant-colonel, in a regiment of foot. It was in this last capacity, that he acted with great vehemence against all endeavours for a reconciliation with the king.

On the twentieth of January, when the king was brought before the high court of justice, Colonel Stubberd, and Colonel Axtel, had the command of the foldiers below stairs. The king demanded of Serjeant Bradshaw, who was the president, by what authority they brought him there? And the president appealing to the charge, which was in the name of the Commons and People of England. Lady Fairsax, the general's wife, cried out, "It is a lie,

it is false, not a half, not a quarter of the people, Oliver Cromwell is a rogue and a traitor;" which words were repeated by Mrs. Nelfon. Upon this colonel Axtel cried out, " Down with the whores, shoot them;" which vehemence of his made him be taken notice of. After the fentence was passed, the king was carried through the middle of King-street, in a common sedan, by two porters, who, out of reverence to his person, went bare-headed, till the foldiers, under colonel Axtel's command, beat them, and forced them to put on their hats. After the murder of the king, when Cromwell was fent into Ireland, the regiment in which colonel Axtel ferved, was drawn out by lot for that expedition, which occafioned his going over into that kingdom, where he made a confiderable figure, was much esteemed and trusted by Cromwell, and raised, for his fidelity, courage, and conduct, to the command of a regiment, and the government of Kilkenny and the adjacent precinct.

After the death of the protector, Oliver, which happened on the third of September, 1658, things took a new turn, and Axtel used his utmost industry to conceal himself, as foreseeing that it would not be long before he might be called to an account, for the large thare he had taken in the trial of the king: but his care in this respect was to very little purpose, for before the close of the month, he was discovered and committed to prison. On the tenth of October following, the grand jury for the county of Middlesex, having found bills against twenty-eight persons, for their concern in the king's murder, of which Mr. Axtel was the last, they were brought to the sessions-house, in the Old Bailey, where colonel Axtel was the fame day arraigned, upon an indictment for compassing and imagining the death of the late king. The trial lasted, on account of the prisoner's long and large defence, for upwards of three hours; but the jury, without going from the bar, found him guilty, and on the 19th of October, he was executed at Tyburn.

AYLESBURY (THOMAS), the second son of William Aylesbury, was born in London, in the year 1576. He received his education in Westminster-school, from whence he went to Oxford, and in 1598 became a student of Christ-church. He distinguished himself there by his assiduous application to his studies, and especially affected the mathematics. This made him known to persons of the greatest parts in the university, and was the reason of his being caressed by some of the greatest quality in the kingdom. On the nineteenth of June, 1605, he took his degree of master of arts. After he quitted the university, he became secretary to Charles earl of Nottingham, then lord high-admiral of England; in which post he had an opportunity of improving his mathematical knowledge, as also of giving many and shining proofs of it. On this account,

when George Villiers, duke of Bucks, succeeded the earl of Nottingham as high admiral, Mr. Aylefbury not only kept his employment, but was also, by the favour of that powerful duke, created a baronet, the 19th of April, 1627, having been before made mafter of requests, and master of the mint. These great employments, as they furnished him with the means of expressing his regard for learned men, so in him they met a person, who put them to their right use. He not only made all men of science welcome at his table, and afforded them all the countenance he could, but likewife gave to fuch of them as were in narrow circumstances, regular penfions out of his pocket, and carried them with him to his house in Windfor Park, where he usually spent the summer. In 1642, adhering steadily to the king, he was of consequence stripped of his places, and plundered of his estate. However, he bore up chearfully under his misfortunes till 1649, when having feen the bloody murder of his fovereign, he grew fick of his country, and retiring with his family into Flanders, lived for fome time at Bruffels. 1652, he removed to Breda, where he led a very private life, his loyalty having left him very little to live on; and in 1657, being then eighty-one years of age, he ended his days with honour.

AYLESBURY (WILLIAM), fon of the before-mentioned Sir Thomas Aylesbury, became very early a gentleman commoner of Christ-church, and took a degree in arts at fixteen years of age. Though he had at that time the prospect of a very plentiful fortune, yet he purfued his studies with fuch diligence, and behaved with so much modesty and prudence, that King Charles I. made choice of him to be governor to George Villiers, duke of Bucks, and his brother Lord Francis, with whom he went to travel. He met in Italy with a very extraordinary misfortune. Walking one evening in the garden of the house where they lodged, he was shot, through a hole in the wall, and a couple of bullets lodged in his thigh: those who did it leaped over the wall, came up, and looked upon him, begged his pardon, told him they were mistaken, and that they intended to have shot another person, which was all the satisfaction he ever received. He returned into England with his pupils a little after the civil war commenced, and carried them with him to Oxford, where he presented them to the His majesty expressed his great fatisfaction in regard to Mr. Aylesbury's conduct, and promised on the first vacancy, to make him groom of his bed-chamber; which promife, however, he lived not to perform. After the king's murder, he retired with his father to Antwerp, and dwelt there as long as his circumstances would afford it; but at length, through very want, returned into England in the year 1650; spending his time here, as most of the Royalists did, in seeking thelter and a meal of meat where it was to be had. Living fometimes in one place, fometimes in another,

thiefly at Oxford, which was always loyal, till the year 1657, when the protector fitted out a fleet to go on some expedition to the West Indies, as also to carry a supply to the island of Jamaica, our author, from pure necessity, engaged himself as secretary to the governor; which post he enjoyed not long, death removing him when he had been but a short time in the island.

AYLMER (JOHN) was born of a good family at Aylmer-hall in Norfolk, about the year 1521. Grey, marquis of Dorfet, and afterwards duke of Suffolk, taking a liking to him when he was very young, entertained him as his scholar, and gave him an exhibition at the university of Cambridge, where, Mr. Wood supposes, he took his degrees in arts; after which the marquis made him tutor to his children, among whom was the lady Jane Grey, afterwards queen. He early adopted the opinions of the reformers; and under the patronage of the duke of Suffolk and the earl of Huntingdon. in the reign of Edward VI. was for some time the only preacher in Leicestershire, and was highly instrumental in bringing over the people of that county to the Protestant religion. In 1553, he was made archdeacon of Stow in the diocese of Lincoln. In the convocation which fat in the first year of Queen Mary, he distinguished himself by his warmth against popery. The violent measures of that queen's ministry rendered his stay in England unsafe; he re-tired beyond sea, and resided first at Strasburg, and afterwards at Zurich in Switzerland, where he undertook the instruction of several young gentlemen in claffical learning and religion. During his exile he also visited the universities of Italy and Germany. that of Jena in Saxony he was offered the Hebrew professorship; but, having a near prospect of returning home, he declined it. After the accession of Queen Elizabeth, he came back to England; and in the beginning of that princefs's reign, was one of the eight divines appointed to dispute at Westminster, before many persons of distinction, against an equal number of popish bishops. 1562, by the interest of secretary Cecil, he was made archdeacon of Lincoln; and affifted at the fynod held this year, wherein the doctrine and discipline of the church, and the reformation from pcpery, were established. He continued long without any other contiderable preferment, though often nominated by the archbishop of Cauterbury to some vacant bishopric. However, he was appointed one of the queen's justices of the peace for the county, and one of her eccletiaffical commissioners. In 1573, he accumulated the degree of bachelor and doctor in divinity in the university of Oxford. In 1576, on the translation of his friend and fellow exile Dr. Edwin Sandys to the archbishopric of York, he was made bishop of London; and though Sandys had been very instrumental in his promotion, recommending him to the queen as a proper person for his fucceffor,

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successor, he sued him for dilapidations, and after some years profe-

cution recovered 900 or 1000l.

When the plague raged in London in 1578, his principal attention was directed to preferve the lives of his clergy; and yet to make provision that the infected might be visited, and have proper affistance with respect to religion. He summoned the London clergy before him, in order to elect and appoint out of their body visitors of the sick, purposing to spare the rest by reason of the danger of the infection. Strype tells us, that the forwardness of many ministers to undertake this office was remarkable; some from covetousness, others from vain-glory, and others to supply their wants. The bishop likewise ordered books, containing directions for preventing the rage of the pestilence, to be printed and dispersed.

In 1581, he proposed that a number of learned and sound divines should be appointed to preach at set times before great assemblies, particularly at St. Paul's Cross, for confirming the people's judgments in the doctrine and discipline of the established church, which was then struck at and undermined by many; and that for the support of it, contributions should be made and settled on the preachers by the city. But Sir John Branch lord mayor, and the aldermen, did not much like this motion, on account of the standing charge

to which it must put the city; so the design was dropped.

Beginning now to be uneasy in his diocese of London, he used all his endeavour to obtain a removal to the see of Ely, or that of Winchester, but without success. When he came to be broken with age, he was desirous to resign his bishopric to Dr. Bancrost, but the latter resused it. He died at Fulham, the 3d of June, 1594, aged seventy-three. He was an excellent logician and historian, and well skilled in the Hebrew tongue: he understood the civil law, divinity, and the ancient writers; and was a rhetorical, bold, and pathetic preacher.

AYLOFFE (SIR JOSEPH), of Framfield in Sussex, was descended from a Saxon family, anciently seated at Boston Alos near Wye, in the county of Kent, in the reign of Henry III. who removed to Horn-church, in the county of Essex, in that of Henry IV. and to Sudbury in that of Edward IV. Sir William Aylosse of Great Braxtead, in the county of Essex, was knighted by James I. May 1, 1603; and created a baronet November 25, 1612; and from his eldest son by his third wise, the late baronet was the fourth in descent and fifth in title. His father and grandsather were both of Gray's Inn. He was born about the year 1708; received the early part of his education at Westminster-school; admitted of Lincoln's Inn 1724, and in the same year was entered a gentleman-commoner at St. John's college, Oxford, which college he quitted about 1728; edecled F. A. S. February 10, 1731, one of the first council under

their charter 1751; vice president, and F. R. S. June 3, 1731. He prevailed on Mr. Kirby, painter in Ipswich, to make drawings of a great number of monuments and buildings in Suffolk, of which twelve were engraved, with a description, 1748; and others remain unpublished. He had at that time an intention to write a history of the county; but, being disappointed of the materials which he had reason to expect for so laborious a work, they were never published. On the building of Westminster-bridge, he was appointed fecretary to the commissioners 1736-7; and on the establithment of the Paper-office on the respectable footing it at present is, by the removal of the state-papers from the old gate at Whitehall to new apartments at the Treasury, he was nominated the first in the commission for the care and preservation of them. In 1757, he circulated proposals for printing by subscription, Encyclopadia; or, a rational Dictionary of Arts and Sciences, and Trade. In. 1772, he published, in 4to, " Calendars of the Ancient Charters, &c. and of the Welsh and Scottish Rolls now remaining in the Tower of London, &c." and in the introduction gives a most judicious and exact account of our public records. He drew up the account of the chapel of London-bridge, of which an engraving was published by Vertue 1748, and again by the Society of Antiquaries, 1777. His historical description of the interview between Henry VIII. and Francis I. on the Champ de Drap d'Or, from an original painting at Windfor, and his account of the paintings of the fame age at Cowdray, were inferted in the third volume of the Archæologia, and printed separately to accompany engravings of two of these pictures by the Society of Antiquaries, 1775. His account of the body of Edward I. as it appeared on opening his tomb, 1774, was printed in the same volume, p. 376. Having been educated, as has been observed, at Westminster, he acquired an early affection for that venerable cathedral; and his intimate acquaintance with every part of it displayed itself in his accurate description of five monuments in the choir, engraved in 1779 by the fame Society, who must reckon, among the many obligations which they owe to his zeal and attention to their interests, the last exertions of his life to put their affairs on the most respectable and advantageous footing, on their removal to their new apartments in Somerfet Place. He superintended the new edition of "Leland's Collectanea," in nine volumes 8vo. and also of the "Liber Niger Scaccarii," in two volumes 8vo. to each of which he added a valuable appendix. He also revised through the press a new edition of Hearne's "Curious Discourses, 1771," two volumes 8vo; and likewise the " Registrum Roffense," published by Mr. Thorpe in 1769, folio. At the beginning of the seventh volume of "Somers's Tracts" is advertised; " A Collection of Debates in Parliament before the Restoration, from MSS. by Sir Joseph Ayloffe, bart." which is supposed never VOL. I.

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to have appeared. Sir Joseph died at his house at Kenington Lane, Lambeth, April 19, 1781, aged seventy-two.

AYRMIN or AYERMIN (WILLIAM), bishop of Norwich in the reigns of Edward II. and III. was descended of an ancient and wealthy family, feated at Ofgodby in Lincolnshire. He was a canon in the cathedral church of York, and afterwards in that of Wells; and was for some time keeper of the feal, and vice-chancellor to King Edward M. under the chancellor John bishop of Norwich, who could not discharge his office by reason of sickness. About this time, Ann. 1319, a war having broken out between England and Scotland, Ayrmin had the misfortune to be taken prisoner, in a battle between the Scotch and Yorkists. Afterwards recovering his liberty, he was made chancellor of England under King Edward III, and afterwards treasurer. Being fent ambaffador to the court of Rome, he is faid to have neglected the business of his embaffy, and to have employed his time and interest in obtaining the bishopric of Norwich, which was then vacant. In which application meeting with fuccess, he returned to take possession of that see: which the king hearing, and being difgusted at his proceedings, sent foldiers to Norwich to apprehend him; but Ayrmin lay hid in the cathedral church, till, by the interpolition of friends, the king was reconciled to him, and confented to his confecration.

AYSCOUGH (GEORGE EDWARD), efq. a lieutenant in the first regiment of foot-guards, was only son of the Rev. Dr. Francis Ayscough, who was tutor to Lord Lyttelton at Oxford, and at length dean of Bristol. In September 1777, he went to the continent for the recovery of his health. While on his travels, he wrote an account of his journey, which, on his return, he published under the title of "Letters from an Officer in the Guards to his Friend in England; containing some accounts of France and Italy, 1778," 8vo. He received however but a temporary relief from the air of the continent. After lingering for a short time, he died October 14, 1779.

AYSCUE, AYSCOUGH, ASKEW, (SIR GEORGE), an eminent English admiral in the last century. He was descended from a very good family in Lincolnshire, and entered early into the seafervice, where he obtained the character of an able and experienced officer, and the honour of knighthood from King Charles I. This, however, did not prevent him from adhering to the parliament, when, by a very singular intrigue, they got possession of the sleet; and so zealous he was in the service of his masters, that when, in 1648, the greatest part of the navy went over to the Prince of Wales, he, who then commanded the Lion, secured that ship for the parliament,

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which was by them esteemed an acceptable service, and an action of great importance. As this was a fufficient proof of his fidelity, he had the command given him in a fquadron, that was employed to watch the motions of the Prince of Wales; and accordingly failed therewith to the coast of Ireland, where, by his vigilance, he prevented his highness from doing what he would otherwise have done, and by his great interest with the seamen he drew many of them. back to that service from which they had deserted. This recommended him strongly to the parliament, who, the next year, fenthim with a confiderable number of ships, and the honourable title of admiral in those seas, to the coast of Ireland, which commission hedischarged with equal vigour and vigilance. After the war was finished in Ireland, and the parliament had thereby time and opportunity to think of the proper means of subduing the rest of the dominions of the crown of England to their obedience, Sir George Ayscue had orders to fail with a small squadron, to reduce the island

of Barbadoes, which he effected.

On the 21st of June, 1652, Sir George Ayscue, in obedience to the orders he had received from London, came to Dover, with his eleven fail, and there joined his old friend Admiral Blake, on board whose ship he dined, and was received with all imaginable marks of respect and kindness by that famous commander. In the beginning of the next month, Blake having received orders to fail northward, and destroy the Dutch herring fishery, Sir George Ayscue was left to command the fleet in the Downs. Within a few days after Blake's departure, he took five fail of Dutch merchantmen, and had fcarcely brought them in, before he received advice, that a fleet of forty fail had been feen not far from the coast, upon which he gave chace, fell in amongst them, took seven, sunk four, and ran twentyfour upon the French shore, all the rest being separated from their convoy, which, confidering that Sir George had with him only the fquadron he brought with him from Barbadoes, was very gallantly performed. After various other successful engagements with the Dutch, Sir George at length laid down his commission. He retired after this to his country feat in the county of Surrey, and lived there in great honour and splendor, till the death of the protector. On the restoration of Charles II. Sir George Ayscue had the honour to be introduced to his Majesty, and to kils his hand. Soon after the Dutch war breaking out, he was immediately put into commission by the direction of the duke of York, who then commanded the. English fleet. In the spring of the year 1665, Sir George Ayscue hoisted his flag as rear-admiral of the blue, under the right honourable the earl of Sandwich, and in the great battle that was fought the third of June in the same year, that squadron had the honour to break through the Dutch fleet, and thereby made way for one of the. molt glorious victories ever obtained by this nation at fea: for, in this battle, the Dutch had ten of their largest ships sunk or burned, S (2 belides

besides their Admiral Opdam's, which blew up in the midst of the engagement, by which the admiral himself, and upwards of five hundred men perished. Eighteen men of war were taken, four fireships destroyed, thirteen captains, and two thousand and fifty private men, made prisoners; and this with so inconsiderable a loss, as that

of one ship only, and three hundred private men.

On the first of June, 1666, the Dutch and English fleets again This day's fight was very fierce and bloody; for the Dutch, confiding in their numbers, pressed furiously upon the English fleet, while the English officers, being men of determined resolution, fought with such courage and constancy, that they not only repulsed the Dutch, but renewed the attack, and forced the enemy to maintain the fight longer than they were inclined to do, fo that it was ten in the evening before their cannon were filent. The following night was spent in repairing the damages suffered on both sides, and next morning the fight was renewed by the English with fresh vi-On the third day Sir George Ayscue, who commanded the Royal Prince, (being the largest and heaviest ship of the whole sleet) unfortunately struck upon the fand called the Galloper, where, being threatened by the enemy's fire-ships, and hopeless of assistance from his friends (whose timely return, the near approach of the enemy, and the tide, had absolutely rendered impossible), he was forced to furrender, and was carried to the Hague. It is faid, that he afterwards returned to England, and spent the remainder of his days in peace.

AYSERIUS, or ASSERIUS (MENEVENSIS), by forme called Asser, by others Asker, a learned monk of St. David's. He was of British extraction, probably of that part of South Wales called Pembrokeshire, and was bred up in the learning of those times, in the monastery of St. David's (in Latin Menevia), whence be derived his surname of Menevensis. There he is said to have had for his tutor Johannes Patricius, one of the most cesebrated scholars of his age. Here he had also the countenance of Nobis, or Novis, archbishop of that see, who was also his relation; but it does not appear that he was either his fecretary or his chancellor, as fome writers would have us believe. From St. David's he was invited to the court of Ælfred the Great, merely from the reputation of his learning. This feems to have been about the year 880, or fomewhat earlier. Those who had the charge of bringing him to court, conducted him from St. David's to the town of Dean in Wiltshire, where the king then was. He received him with great civility, and shewed him in a little time the strongest marks of favour and affection, infomuch that he condescended to persuade him not to think any more of returning to St. David's, but rather to continue with him as his domestic chaplain and affistant in his studies. Alterius, however, modestly declined this proposal, alledging, that it

did not become him to defert that holy place where he had been educated, and received the order of priesthood, for the sake of any preferment he could meet with elsewhere. King Ælfred then defired, that he would divide his time between the court and the monaftery, that is to fay, that he would fpend fix months at court, and fix at St. David's. Afferius would not lightly comply even with this request, but defired the king's leave to return to St. David's, to ask the advice of his brethren, which he obtained. On Christmas-eve following, the king gave him the monasteries of Amgresbyri, and Banuwille, that is, Ambrosbury in Wiltshire, and Banwell in Somerfetshire, with a filk pall of great value, and as much incense as a man could carry. Soon after, he had Exeter bestowed upon him, and not long after that, the bishopric of Sherburn, which, however, he feems to have quitted in 883, though he always retained the title, as Wilfred archbishop of York was constantly so styled, though he accepted of another bishopric. In all probability Affer the monk, and Affer bishop of Sherburn, are one and the same person.

There is some controversy about the works of Asserius; some alledge that he never wrote any thing but the Annals of King Ælfred; whereas Pits gives us the idea of no less than six books of his writing, viz. 1. A Commentary on Boetius. 2. The Annals of Ælfred's Life and Reign. 3. Annals of Britain. 4. An Enchiridion of Golden Sayings. 5. A Book of Homilies. 6. A Book of Epistles.

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ABINGTON (GERVASE), was born in Nottinghamshire, and educated at Trinity college in Cambridge, of which he became fellow: he took a doctor's degree in divinity, and was appointed domestic chaplain to Henry earl of Pembroke, prefident of the council in the Marches of Wales. By his interest he became treasurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford; and, in 1591, was advanced to the bishopric of Landaff. In 1594, he was translated to the see of Exeter; and in 1597, to that of Worcester: he was likewise made one of the queen's council for the Marches of Wales. To the library of his cathedral at Worcester he was a very great benefactor, not only repairing the edifice, but also bequeathing to it all his books, a gift of considerable value. He died of the jaundice, May 17, 1610. He wrote Notes upon the five Books of Moses; also an Exposition upon the Creed, the Commandments, the Lord's Prayer; with a Conference betwixt Man's Frailty and Faith; and three Sermons.

BACCIO (Andreas), a celebrated physician, who flourished at the end of the sixteenth century. He was born near Ancona, be-

came professor of medicine at Rome, and was first physician to pope Sixtus V. He was the author of some very curious and very learned works, printed at Rome: as, 1. De Venenis et Antidotis. 2. De Gemmis ac Lapidibus pretiosis. 3. De Naturali Vinorum Historia. 4. De Thermis.

BACON (ROGER), a learned monk of the Franciscan order, was descended of an ancient family, and born near Ilchester in Somerfetshire, in the year 1214. He received the first tincture of learning at Oxford, from whence he went to the university of Paris, at that time much frequented by the English. Having been admitted to the degree of doctor, he came back to England, and took the habit of the Franciscan order in 1240, when he was about twentyfix years of age; but according to others he became a monk before he left France. After his return he was confidered as a most able and indefatigable inquirer after knowledge by the greatest men of that university, who generously contributed to defray the expences of advancing science by experiments, the method which he had determined to follow. His discoveries were little understood by the generality of mankind; and because by the help of mathematical knowledge he performed things above common understandings, he was fuspected of magic. He was perfecuted particularly by his own fraternity, fo that they would not receive his works into their library, and at last had interest enough with the general of their order to get him imprisoned: so that, as he confesses himself, he had reason to repent of his having taken such pains in the arts and sciences. Bacon was possessed with the notion of judiciary astrology. He imagined, that the stars had a great influence upon human affairs; and that by their means future things might be foretold. This making the friars of their order to confider him as a person engaged in unlawful arts, occasioned his imprisonment. At the particular defire of pope Clement IV. Bacon collected together and enlarged his several pieces, and sent them to him in 1267. This collection, which is the same that himself entitled, " Opus Majus," or his Great Work, is still extant.

When Bacon had been ten years in prison, Jerom d'Ascoli, general of his order, who had condemned his doctrine, was chosen pope, and assumed the name of Nicholas IV. As he was reputed a person of great abilities, and one who had turned his thoughts to phistolophical studies, Bacon resolved to apply to him for his discharge; and in order to shew both the imnocence and usefulness of his studies, addressed to him a treatise "On the means of avoiding the infirmities of old age." What escent this treatise had on the pope does not appear: but towards the end of his reign, Bacon, by the interposition of some noblemen, obtained his release, and returned to Oxford; where he spent the remainder of his days in peace, and died in the college of his order on the 11th of June 1294. He

was, beyond all comparison, the greatest man of his time; and might perhaps stand in competition with the greatest that have appeared fince. It is wonderful, confidering the ignorant age wherein he lived, how he came by fuch a depth of knowledge on all fubjects. His writings are composed with that elegancy, conciseness, and strength, and adorned with such just and exquisite observations on nature, that, among all the chemists, we do not know his equal. He writ many treatifes, some of which are lost or locked up in private libraries. What relate to chemistry, are chiefly two small pieces written at Oxford, which are now in print, and the manufcripts to be seen in the public library of Leyden, having been carried thither among Vossius's manuscripts from England. In these he attempts to shew how imperfect metals may be ripened into perfect ones. He adopts Geber's notion, that mercury is the common basis of all metals, and sulphur the cement; and thews that it is by a gradual depuration of the mercurial matter, and the accession of a fubtle fulphur, that nature produces gold; and that if, during the process, any other third matter happens to intervene belide the mercury and fulphur, some other baser metal will arise: so that if we could but imitate nature's method, we might change other metals into gold. In his treatife "Of the fecret Works of Art and Nature," he shews that a person who was perfectly acquainted with the manner which nature observes in her operations, would not only be able to rival, but furpass her. In another piece, " Of the Nullity of Magic," he shews with great fagacity and penetration, whence the notion forung, and how weak all pretences to it are. From a repeated perufal of his works we find our friar was no stranger to many of the capital discoveries of the present and past ages. Gunpowder he certainly knew: thunder and lightning, he tells us, may be produced by art; for that fulphur, nitre, and charcoal, which, when separate, have no sensible effect, yet when mixed together in due proportion, and closely confined and fixed, they yield a loud report. A more precise description of gunpowder cannot be given in words; and yet a jesuit, Barthol Schwartz, some ages after, has had the glory of the discovery. He likewise mentions a sort of inextinguishable fire prepared by art; which shews he was not unacquainted with phosphorus; and that he had a notion of the rarefaction of the air, and the structure of an air-pump, is past contradiction. He has very accurately described the uses of reading-glasses, and shewn the way of making them. He also describes the camera obfcura, and all forts of glasses which magnify or diminish any object. His skill in astronomy was amazing: he discovered that error which occasioned the reformation of the calendar.

BACON (Sir NICHOLAS), lord keeper of the great feal in the reign of queen Elizabeth, was descended of an ancient family in Suffolk, and born in the year 1510. He was educated at Corpus Chailtie.

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Christi or Bene't college in Cambridge, where he afterwards founded fix scholarships (appropriating three of them to the school which he built at Botesdale) and gave two hundred pounds towards erecting a new chapel. After leaving college, he travelled to France, and at his return applied to the study of the law in Gray's Inn. In 1537, he was appointed folicitor of the court of augmentation. He prefented to Henry VIII. a scheme for a seminary of statesmen, by founding a college for the study of the civil law, and the teaching of the Latin and French languages in their purity. Young gentlemen of distinguished parts, after being sufficiently instructed in these things, were to be fent abroad with ambassadors; whilst others were to write the history of all embassies, treaties, and other foreign transactions, and of all arraignments and public trials at home. plan was never carried into execution; but at the diffolution of the monafteries, the king gave it's author a grant of feveral manors in Suffolk, to be held in capite by knight's service; and, in 1546, made

him attorney of the court of wards.

Upon the accession of Queen Elizabeth he was knighted; and Dr. Heath, archbishop of York and chancellor of England, refusing to concur with the queen's measures, the great seal was taken from him and delivered to Sir Nicholas Bacon, with title of lord keeper, and all the powers of a chancellor: these no former lord keeper ever had, being only empowered to put the feal to fuch writs or patents as passed of course, and not to hear causes, or preside in the house of lords. His known dislike to popery, and his favouring for this reason the title of the house of Suffolk to the crown, -rather than that of the queen of Scots, drew upon him a suspicion of being concerned in a tract written by one Mr. John Hales, in favour of the Suffolk title; and, in consequence thereof, an order came from the queen not to appear at court, or intermeddle in any other public business than that of chancery: even the seal would, at the instigation of the earl of Leicester, have been taken from him, and given to Sir Anthony Brown, who had been lord chief justice of the common pleas in Queen Mary's time, if this gentleman's religion, which was that of the church of Rome, would have permitted his accept-By the interest of Sir William Cecil, who by some is ing it. thought to have been also privy to Hales's book, Sir Nicholas was restored to the queen's good opinion, and died lamented by her and the nation on the 20th of February, 1578-9. He was interred in the cathedral of St. Paul's, where a monument was erested to him, which was destroyed by the fire of London, in 1666.

BACON (FRANCIS), viscount St. Alban's, and lord high chancellor of England, one of the greatest and most universal geniuses that any age or country hath produced, was son of Sir Nicholas Bacon, lord keeper of the great seal, and born at York-house, in the 3trand, on the 22d of January, 1561. Being thus descended, he

was early initiated in a court life, and, as himself expresses it, both by family and education tinged with civil affairs. His extraordinary parts, even when a child, were fo conspicuous at court, that the queen would often delight to talk with him, and was wont to term him her young lord keeper. One faying of his the was particularly pleafed with: having asked him his age, when he was yet a boy, he answered her readily, that he was two years younger than her majesty's happy reign. On the 16th of June, 1573, being then in his twelfth year, he was entered of Trinity college, Cambridge, under Dr. John Whitgift, afterwards archbishop of Canterbury. Before he was full fixteen, he not only understood Aristotle's philosophy, but was even then come to a dislike of it, upon finding it rather contentions than ufeful. At this early age his father called him from the university to attend-into France the queen's amballador, Sir Amyas Pawlet, whose esteem and confidence he gained to fuch a degree, that he was foon after charged by him with a commission to the queen, which he executed with great approbation, and returned again to France to finish his travels. During his stay in that kingdom his father died, without making that separate provision for him he had intended; which obliging him to think of some profession for a subsistence, he applied himself, more through necessity than choice, to the study of the common law, and for that purpose seated himself in Gray's Inn. age of twenty-eight he was chosen by that honourable fociety for their lent-reader, and afterwards their double reader. At this time he appears to have drawn the first outlines of his grand instauration of the sciences, in a treatise entitled "Temporis partus masculus," which is loft. He now bent his endeavours to obtain some honourable post in the government, with a view, as himself declares, to procure the greater affiliance to his capacity and industry, in perfecting his philosophical deligns: and Lord Burleigh interested himself so far in his behalf, as to obtain for him, not without oppofition, the reversion of the office of register to the Star-chamber, worth about 1600l. a year; but it did not fall to him till near twenty years afterwards.

In 1597 he published his "Essays," or "Counsels;" a work which, by displaying his uncommon skill in all the offices of civil

life, proved of great service to his character.

Upon the death of Queen Elizabeth, and the accession of King James, his former views returned; and he made, though not without difficulty, considerable advances in dignity and preferment. On the 23d of July, 1603, he received the honour of knighthood; and on the 25th of August, 1604, was constituted by patent one of the king's learned counsel, with a see of forty pounds a year. He had also, on the same day, a pension of fixty pounds a year assigned him for life, in consideration of the special services received by the king from him, and his brother, Mr. Anthony Bacon.

In 1605 he published a preparative or introduction to his great Vol. I. Tt work,

work, in a treatife, "Of the Advancement and Proficiency of Learning." The general design of this book was, to give a summary account of that stock of knowledge whereof mankind were possessed; to lay down this knowledge under such natural branches, or scientifical divisions, as might most commodiously admit of it's farther improvement; to point out it's desiciences, or desiderata; and lastly, to shew, by examples, the direct ways of supplying these desiciences. He, after his retirement, very much enlarged and corrected the original, and, with the assistance of some friends, turned

the whole into Latin.

Sir Robert Cecil, now earl of Salifbury, who had opposed Bacon's preferment under Elizabeth, feems to have observed the same conduct in this reign; and joined with himself Sir Edward Coke, the king's attorney-general, who was jealous of Bacon's reputation in many parts of knowledge, and envied and feared his abilities as a statesman. It was not therefore till after many services rendered to the king, and repeated folicitations made to his ministers, that Sir Francis Bacon obtained, in 1607, the place he had fo long expected of folicitor-general. This year he fent his treatife, entitled "Cogita et Vifa," which was the foundation of his "Novum Organum," to Dr. Andrews, bishop of Ely, desiring his opinion of it. In 1610 he published, in Latin, another treatise, entitled "De Sapientia Veterum." This piece, a very ingenious writer obferves, appears like a rich cabinet of antiques opened and fet to view. The happy talent which the author, in his physical works, employs to interpret nature, is here employed to interpret the dark oracles of men: and, to fay the truth, he feems to have used the like artifice in both, proceeding according to the inductive method delivered in the fecond part of the "Novum Organum," without which, or fomething of the kind, it would not be easy to derive fuch depths of knowledge from the enigmas or dark parables of antiquity.

In 1611 he was constituted judge of the marshal's court, jointly with Sir Thomas Vavasor, then knight marshal. In 1613 he succeeded Sir Henry Hobart, advanced to the place of chief justice of

the common pleas, as attorney-general.

When Sir George Villiers became possessed of King James's confidence, Bacon, conscious that none could serve the new favourite, and through him his country, more nobly or usefully than himself, entered into a strict friendship with Villiers, and gave an admirable proof of the sincerity thereof on his part, in that letter of advice how to discharge every part of the difficult office of prime minister, which is still extant among his works. June 9, 1616, he was raised to the dignity of a privy counsellor, whilst he was still in the office of attorney-general; and as he had now more leisure from private causes, he was desirous to dedicate more time to public service, and therefore made an offer to the king of a new digest of the laws of England.

March

March 7, 1617, upon the chancellor's voluntary refignation of the seals, they were given to Sir Francis Bacon, with the title of

lord keeper.

The king went foon after to Scotland, and in his absence the prince of Wales's marriage with the infanta of Spain was brought upon the carpet. The lord keeper forefaw the difficulties and inconveniences that would attend this measure, and honestly reprefented them both to his majesty and to Villiers. Whilft the king was in Scotland, another affair happened, which gave Bacon no small uneafiness: Secretary Winwood, out of dislike to the lord keeper, was defirous of bringing Sir Edward Coke into favour, and with this view prevailed with Sir Edward to confent to his daughter's marrying Sir John Villiers, brother to the favourite; which alliance he had before rejected, not without marks of difrespect. Bacon, apprehensive that if Coke should be brought again into the ouncil, all his great defigns for the nation's welfare, the executing whereof was his principal motive for foliciting the office of keeper, would be thwarted, and his power greatly lessened by the loss of Villiers's favour, remonstrated against the projected marriage, both to that lord, and to the king. Nevertheless, as the lady was a great fortune, Villiers highly approved of the match, and both he and the king took offence at Bacon's opposition to it. Their refertment of his conduct on this occasion appears, however, to have been of thost continuance; for January 4, 1618, he was constituted lord high chancellor of England, and on the 11th of July following, created baron of Verulam, in Hertfordshire.

The defire of introducing and establishing his new and better philosophy, one capital end of which was to discover methods of procuring remedies for all human evils, feems to have been his ruling passion through life. In 1620, amidst all the variety of weighty business in which his high office necessarily involved him, he published the most finished and important, though the least read, of all his philosophical tracts, the "Novum Organum Scientiarum." The design of this piece was to execute the second part of the Inflauration, by laying down a more perfect method of using the rational faculty than men were before acquainted with, in order to. raife and improve the understanding as far as it's present impersect flate admits, and enable it to conquer and interpret the difficulties and obscurities of nature. The next year he was accused of bribery and corruption. The king found it impossible to fave both. his chancellor, who was openly accused of corruption, and Buckingham, his favourite, who was fecretly, and therefore more dangeroufly attacked, as the encourager of whatever was deemed most 1 illegal and oppressive,; he therefore forced the former to abandon his defence, giving him positive advice to submit himself to his peers, and promifing, upon his princely word, to screen him in the last determination, or, if that could not be, to reward him afterwards with ample retribution of favour. The chancellor, though

he forefaw his approaching ruin if he did not plead for himfelf, refolved to obey, and took leave of his majefty with these words; "Those that will strike at your chancellor, it is much to be seared, will strike at your crown;" and wished, as he was the first, so he might be the last of sacrifices. The house of peers, on the 3d of May, 1621, gave judgment against him, "That he should be fined 40,000l. and remain prisoner in the Tower during the king's pleafure; that he should for ever be incapable of any office, place, or employment, in the state or commonwealth; and that he should never fit in parliament, or come within the verge of the court." But he was foon restored to his liberty, had his fine remitted, and was fummoned to the first parliament of King Charles. After this fentence, he retired from civil affairs, and for five years gave himself wholly up to philosophy and writing; fo that during this time he executed several portions of his " Grand Instauration," but did not live to finish the whole, according to his plan. He died April 9, 1626, at the earl of Arundel's house, at Highgate, of a fever, attended with a defluxion upon his breaft; and lies buried at St. Michael's church, at St. Alban's, where a monument was erected for him by Sir Thomas Meautys, once his fecretary, and afterwards clerk of the council. He was of a middling stature; his forehead fpacious and open, early impressed with the marks of age; his eyes lively and penetrating; his whole appearance venerably pleafing. He continued fingle till after forty, and then took to wife a daughter of Alderman Barnham, of London, with whom he received a plentiful fortune, but had by her no children.

BACON, (ANTHONY), elder brother to the chancellor, and eldest fon to the lord-keeper Bacon, by his second wife Anne, was born in the year 1558. He received his education at Trinity college in Cambridge. Mr. Anthony Bacon began his travels in 1579, at the age of twenty-one, and relided for some time at Paris, from whence he removed to Bourges, and thence to Geneva, where he lodged at the house of Theodore Beza. From Geneva he successively removed to Montpellier, to Marseilles, to Bourdeaux, to Montaubon, and again to Bourdeaux, where he refided the longest. During his flay abroad, he corresponded with several eminent persons in England, and fometimes communicated intelligence of importance to the public fervice. In the year 1585, he paid a vifit to Henry, king of Navarre, at Bearn, where he became acquainted with the learned Lambert Danæus, who had so high an esteem for him, that he dedicated to him feveral of his works. While Mr. Bacon was at Montaubon, in 1586, he contracted an intimacy with the famous Philip Piessis de Mornay, and his family. He returned to England in a very ill state of health, in the beginning of February, 1591-2. It was not till the latter end of the year 1595, that he took up his refidence in Effex-house; in which situation he carried on a most extensive correspondence. In 1596 Mr. Bacon received a letter from

from Henry the Fourth, king of France; in which that illustrious monarch affured him of his high esteem, and requested his interest with the earl of Essex. In the same year he was visited by the duke de Bouillon, then in England. He quitted Essex-house by the queen's command, in March 1599-60. The time and place of his death cannot be ascertained. It is certain that he survived the earl of Essex, and that he did not live till the accession of King James the First.

BACON (PHANUEL), rector of Balden, in Oxfordshire, and vicar of Bramber, in Sussex, was of Magdalen college, Oxford, where he took the degree of M. A. April 17, 1722; B. D. April 29, 1731; D. D. December 7, 1735. He possessed an exquisite fund of humour, was a famous puntter, and wrote an admirable poem, called, "The Artificial Kite." In the year 1757-he published no less than five dramatic performances; viz. 1. The Taxes.

2. The Insignificants. 3. The Trial of the Twin killers. 4. The Naval Quack. 5. The Oculist. He died at Balden, Jan. 2, 1783.

BACON (ROBERT), an eminent divine, in the thirteenth century, was born about the year 1168. He studied in his youth at Oxford, where he distinguished himself by the quickness of his parts, and his affiduous application to his studies. Thence, according to the custom of that age, he removed to Paris, where he perfected himself in all the branches of learning which were in repute in those times. We are not told at what time he returned into England, but it appears clearly, that after his return he fettled at Oxford, and read divinity lectures there. In 1233 he was made treasurer of the cathedral church of Salisbury. The same year he distinguished himself by a sermon before his royal master King Henry III. at Oxford, whither his majetty came, in order to have held a great council of his lords. In 1420 Bacon lost his great patron and intimate friend, Edmund archbilhop of Canterbury; and very possibly this accident, joined to his fervent piety, and great love to a retired life, might induce Bacon, though he was very old, to enter into the order of Friars Preachers. In gratitude to the memory of the archbishop, Bacon wrote his life, notwithstanding that prelate had for fome years lived, and was even fo unfortunate as to die, under the king's displeasure: which work of his was highly esteemed. He wrote also many other learned pieces, sufficient to have established his reputation. At length, worn out with so long a course of thudious application, he yielded to fate in the year 1248, and was interred at Oxford.

BACONTHORPE, or BACONDORP, or fimply BACON, (JOHN), furnamed the Resolute Doctor, and one of the learnedest men of his times, was born towards the end of the thirteenth century, at Baconthorp, an obscure village in Norfolk, from which he took his

name

name. In his youth he was a monk in the convent of Blackney, a small town in Norfolk, about five miles from Walsingham. After some years dedicated to learning and piety, he removed to Oxford, and from thence to Paris; where he was honoured with the degrees in divinity and laws, and acquired a great reputation for learning, being esteemed the head of the Averroists, or followers of the philosopher Averroes. Upon his return into England, he was unanimously chosen the twelsth provincial of the English Carmelites, in a general assembly of that order held at London, in the year 1329. Four years after, he was invited by letters to Rome; where, in several disputations on the subject of marriage, he gave no little offence, by carrying the papal authority too high in the case of divorces; but he thought sit afterwards to retract his opinion, and was held in great esteem at Rome, and other parts of Italy. He died, at London, in the year 1346.

BADCOCK (SAMUEL), was the fon of a creditable butcher, at South Molton, in Devonthire, where he was born about the year 1747. All his friends being differences, he was defigned by them for the ministerial function, and after receiving the rudiments of education at his native town, was placed in an academy fet apart for the training up candidates for the differenting ministry, we believe at St. Mary's Octery, in the same county; and from thence he was transplanted to an higher seminary, at Taunton. On leaving the academy, he preached occasionally as a probationer, and after some small time was ordained pastor to a congregation of differences of the Independent persuasion, at Beer Regis, in Dersetshire. From thence he was invited to Barnstaple, in Devon, whither he removed about

1767, and continued there nine or ten years.

While at Barnstaple, he met with some of Dr. Priestley's theological productions, which fo mightily charmed him, that he paid a visit to the doctor at Caln, in Wiltshire, and established an intimacy and correspondence with him. Unfortunately, however, for the cause of Scocinianism, Mr. Badcock had a mind too deep and penetrating to be long fatisfied with mere empty founds and thewy pretences. He read much, and he read with judgment; and as his reading was confined pretty much to ecclefiaftical history, and the writings of the more ancient fathers, he foon discovered the source of Socinianism to be so far from commencing at the primitive ages of Christianity, that it was nothing more than a polished assemblage of almost every heresy that has pestered the church. From Barnstaple, he removed to South Molton, the differting congregation of which place readily accepted his ministry. This was about 1777. The. number of differers there being but few, his flipend was confequently but very small; and had it not been for the kindness of friends, many of them persons of distinguished rank, who properly valued his great merit and eminent talents, his fituation must have been exceedingly irksome. About 1780 he engaged as a writer in

the Monthly Review, though he had before been a contributor to periodical publications. In the year 1780, when the great controverly concerning the materiality or immateriality of the human foul was warmly agitated by Dr. Priestley, Dr. Price, and other metaphysicians, Mr. Badcock also published a pamphlet upon the subject; one of the least, indeed, in size, though one of the first in merit. It was entitled, "A slight Sketch of the Controversy between Dr. Priestley and his Opponents," 8vo. This tract was slirewd, and discovered the author to be deeply acquainted with his subject; and it was quoted by very respectable writers, with marks of high approbation.

In 1781 he distinguished himself as the reviewer and opponent of the late Mr. Martin Madan's weak but popular Thelyphthora. In this controversy Mr. Badcock evinced a remarkable force of genius, skill of argument, and display of learning; and justly engaged the attention and admiration of the public upon his criticisms. In the same year he also wrote a poem entitled, "The Hermitage."

In the Chattertonian controverfy, or rather the controverfy concerning the authenticity of Rowley's poems, Mr. Badcock took a confiderable part in his capacity of reviewer. Whether he was on the right fide of the question, he being an Anti-Rowleian, is not for us to determine; certain it is, however, that his elucidations were ingenious, and that he was far from being the least of the formidable group who affailed the pretensions of the Bristol priest.

On the publication of Dr. Priestley's "History of the Corruptions of Christianity," Mr. Badcock undertook the refutation of that part which was the most laboured and important of the whole work, viz. " The History of Opinions relative to Jesus Christ." This he accordingly did in the Monthly Review for 1783. critique was long, but finart, and shewed an uncommon extent of reading in the ancient fathers, ecclefiastical history, and the Socinian writers. Dr. Priettley felt this attack fo severely, and especially as it was made from a guarter fo unexpected as the Monthly Review, that with his usual celerity, in less than a month, he published, "A Reply to the Animadversions," though the remainder of the critique upon his work had not yet appeared. When he published this Reply he did not know who his antagonist was, and therefore, unbiaffed by prejudice, and untouched with refertment, he bestowed this eulogium on him: "The knowledge and ability of the prefent reviewer makes him a much more formidable, and therefore a more respectable antagonist."

In the Review for September, 1783, Mr. Badcock gave a complete examination, and, as hath been generally thought, a complete refutation, both of the doctor's luftory, and the above-mentioned defence of it. This critique is, indeed, a mafterly performance, and fearches all the doctor's arguments for his favourite cause to the

very bottom.

When Dr. White was app inted Bampton lecturer in Easter term, 1783, in order to complete the lectures on the plan he had formed, he found it expedient to avail himself of the best aid he could procure. This made him turn his attention to Mr. Badcock, and about November following he paid him a visit at South Molton, for the purpose of soliciting his affishance in the formation of a work that should be worthy the attention of the public. Mr. Badcock undertook his part with alacrity, executed it speedily, and in a manner that will immortalize his name. The parts allotted to, and written by Mr. Badcock, are, the greatest share of Lecture the First, the best part of Lecture the Third, about a fourth of Lecture the Fifth, almost the whole of Lecture the Seventh, and a small part of Lecture the Eighth. Of the notes appended to the lectures, Mr. Badcock is acknowledged to have surnished about one-fourth.

Mr. Badcock quitted the differting ministry some time toward the end of the year 1786, having an intention of conforming to the established church, to which he was reconciled, as he declared, by observing the parity between it and the primitive ages of Chris-

tianity.

In the spring of 1787 he was ordained in Exeter cathedral by Bishop Ross; and it is certain that his ordination was distinguished by the following particulars:—He was not examined; he received the order of deacon one Sunday, and that of priest the Sunday following. When Mr. Badcock intimated that he neither expected nor defired such marks of distinction, the bishop's reply was, "I chuse to distinguish you." The title upon which he was or-

dained was the curacy of Broad Clyft, near Exeter.

On account of his repeated and violent head-achs, he was obliged shortly after to resign the curacy upon which he was ordained, and then engaged himself as affistant to Dr. Gabriel, of the Octagon Chapel, Bath. He there preached a charity sermon, which was afterwards printed, but not published. At the lent assize, 1788, he preached in the cathedral of Exeter, before the judges, a sermon which was much admired by those who heard it. May the 19th following he died of a bilious complaint, at the house of his affectionate and worthy friend, Sir John Chichester, baronet, in Queenstreet, May-fair.

His disposition was gentle, humane, and lively; his judgment acute and comprehensive. His school education was very confined, but his own attainments were wonderfully great and various. There was scarcely a subject but he was in some degree acquainted with, nor any branch of literature that he had entirely neglected. As a writer, the public have borne the most honourable testimony to his excellence; as a preacher, it was an unhappiness not to have

heard him.

Besides the pieces already noticed of Mr. Badcock's composition, he was the author of some curious memoirs of the family of the celebrated celebrated Mr. John Wesley, and several other fugitive pieces. He had also engaged in, and began, the history of his native country; but did not live to complete it.

BADEW (RICHARD DE), the first and original founder of Clarehall, in Cambridge, was descended from a knightly family seated at Great Badew, or Badow, near Chelmsford, in the county of Ef-From this place of their residence they took their surname: and here, probably, Richard de Badew was born. In 1326 he was chancellor of the university of Cambridge; and having purchased two tenements in Miln-street, of Nigel Thornton, a physician, he laid there, in the year above mentioned, the foundation of a building, to which was given the name of University-hall. In it he placed a principal, who was to take care of the pensioners that came to live there. It continued in this condition for the space of fixteen years, and then by an accidental fire was burnt down. Richard de Badew being unable to rebuild it, it lay for a few years in ruins; but one of the late pensioners having a great interest with Elizabeth, daughter of Sir Gilbert de Clare, earl of Gloucester, and third fister and coheir of Sir Gilbert de Clare, the last earl of Gloucester and Hertford, he prevailed upon her to undertake what de Badew was not able to perform. Whereupon this charitable lady, after the refignation of Walter Thaxtead, the principal, and with the consent of Richard de Badew, new built that hall, and endowed it, in the year 1347, with revenues for one master, ten fellows, and ten scholars. At the same time she named it Clare-hall, from her own family furname.

BAGFORD (JOHN), the antiquary, and great collector of old English books, prints, &c. was born in London. He had been in his younger days a shoemaker, afterwards a bookseller; and lastly, for the many curiofities wherewith he enriched the famous library of Dr. John Moore, bishop of Ely, his lordship got him admitted into the Charter-house. He was several times in Holland, and in other foreign parts, where he procured many valuable old books, prints, &c. some of which he disposed of to the late earl of Oxford, who, after his death, purchased all his collections, papers, &c. for his library. In 1707 were published, in the Philosophical Transactions, his proposals for a General History of Printing. He died at Islington, a little before fix in the morning, May 15, 1716, aged 65 years; and was buried the Monday following, in the cemetary. belonging to the Charter-house. In 1728 a print was engraved of him, from a painting of Mr. Howard, by George Vertue. An account of his entries, which were defigned for a General History of Printing, is in the Catalogue of the Harleian Collection of MSS. Vol. II. fol. London, 1759, from No. 5892 to No. 5910. His MSS. may be of use to such as will take pains to extract good VOL. I. matter

matter from a bad hand, and worse orthography. This may be easily forgiven to his education, far from learned, and all his improvements owing to the strength of genius, seconded by unusual diligence and industry. A number of his letters to Humphry Wanley may be seen in the British Museum; and a large part of his collections is in the public library at Cambridge, where they are locked up in a large cubical deal box, and probably have never been opened fince they were there.

BAGLIVI (GEORGE), a most illustrious physician of Italy, was a native of Apulia, and born about the year 1668. He studied at Padua, where he became doctor; and then went to Rome, where he was chosen professor of anatomy. He was a man of most uncommon force of understanding, of which he gave ample proofs in many curious and accurate productions, philosophical as well as medicinal. He died at Rome, 1706, in the very flower of his age, and when he was no more than eight and thirty. A collection of his works were printed first in 1710, quarto; and have since been reprinted, in the same size, at various places. His "Praxis Medica," and "De Fibra Matricis," are the principal pieces. He wrote a Dissertation upon the Anatomy, Bite, and Effects, of the Tarantula, which is the production of his country; and gave a particular account of the earthquake at Rome, and the adjacent cities, in 1703. His works are all in Latin.

BAILLET (ADRIAN), a learned French author, born June 13. 1649, at Neuville, a village near Beauvais, in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet used to go thither frequently: in the morning he affilted the priefts at mass, and the rest of the day used to do all the little offices in his power to the fexton, and the other fathers of the house. The fexton was fo pleafed with his behaviour, that he conceived an affection for him, and taught him to read and write. He was afterwards recommended to the bishop of Beauvais, who sent him into the little feminary of Beauvais, where he studied Greek and Latin, and afterwards applied himfelf to philosophy, history, chronology, and In 1670 he went into the great feminary, where he studied divinity. In 1672 he was appointed to teach the fifth form in the college of Beauvais, and the fourth two years after. This employment, besides his board, brought in about 60l. per annum, part of which he gave towards the support of his poor relations, and the rest he spent in books.

In 1676 he entered into holy orders, and the bishop of Beauvais presented him to the vicarage of Lardieres, which, though worth only about 30l. per annum, yet so temperate was Mr. Baillet in in his way of living, that he maintained his brother and himself with

this allowance, gave some charity to the poor, and went once a year to buy books at Paris. In 1680, being appointed library keeper to Mr. de Lamoignon, advocate-general to the parliament of Paris, he applied himself with great assiduity to draw up an index of all the subjects treated of in this gentleman's library. When he had finished this laborious undertaking, he applied himself to his "Jugemens des Savans," which was published in 1686.

In 1688 Mr. Baillet published his work concerning children famous for their learning and writings. It gave him uneafiness to find, that many persons of quality were led away by a notion that study was hurtful to the health and wit of children. This induced him to shew the contrary by several examples, ancient and modern.

When M. Menage's "Anti-Baillet" was published, our author took occasion from thence to write a book concerning such satires in which a man's name was annexed to the word Anti. He afterwards applied himself to a very large work, wherein he intended to discover the true names of those authors who had concealed themfelves under fictitious ones; but though his materials were ready, yet being mostly Latin, he did not care to publish them in that language. In 1691 he published in French the Life of Des Cartes, in two volumes, quarto, which he afterwards abridged to one vo-At the defire of his friends, he wrote also the Life of Edmund Richer, doctor of the Sorbonne, but never published it. In 1693 he published a History of Holland, from 1609 to the peace of Nimeguen, in 1679. The next year he wrote a piece concerning the worthip due to the holy Virgin; which, though approved by four doctors of the Sorbonne, and licenced by the chancellor, yet was attacked from two different quarters. He wrote also several theological works, and formed a design of writing An Universal Ecclefiaffical Dictionary; but this was prevented by his death, which happened the 21st of January, 1706.

BAILLIE (ROBERT), a presbyterian divine in the church of Scotland during the last century, was born at Glasgow, in the year 1599. He was educated in the university of his native city, under the direction of Mr. Sharp, who was at that time the head of the college there. After Mr. Baillie had taken his degrees in arts, he turned his thoughts to the study of divinity, to which he applied with uncommon diligence. Having about the year 1622 received orders from Archbishop Law, he was chosen a regent of philosophy in the university of Glasgow. While he was in this station, he had, for some years, the care of the education of Lord Montgomery, who, at length, carried him with him to Kilwinning; to which church he was prefented by the earl of Eglinton. Here he lived in the strictest friendship with that noble family, and the people connected with it; as he did, also, with his ordinary the archbithop of Glasgow, with whom he kept up an epistolary correspondence. Uu2

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1633, he declined, from a principle of modesty, an offer which was made him of a church in Edinburgh. In 1638, he was chosen by the presbytery of Irvine, a member of the famous assembly at Glasgow, which was a prelude to the civil war. Though Mr. Baillie is faid to have behaved in this affembly with great moderation, it is evident that he was by no means deficient in his zeal against Prelacy and Arminianism. He was a member of all the following general affemblies, till 1653, excepting the time in which he attended the Westminster assembly. In 1640, he was sent by the covenanting lords to London, to draw up an accufation against Dr. Laud, archbishop of Canterbury, for the innovations he had obtruded upon the church of Scotland. While Mr. Baillie was in England upon this occasion, he wrote to the presbytery of Irvine a regular account of the state of public affairs; and sent them, among other things, a large journal of the proceedings in the trial of the earl of Strafford. Not long after his return to his own country (in 1642), he was appointed joint professor of divinity, with Mr. David Dickson, in the univerfity of Glasgow. And his reputation was become so great, that he had before this received invitations from the other three univerlities. all of which he refused. He continued in his professorship till the Restoration: but his discharge of the duties of it was interrupted, for a confiderable time, by his refidence in England: for in 1643, he was chosen one of the commissioners of the church of Scotland to the affembly of divines at Westminster. Mr. Baillie returned again to his own country in the latter end of the year 1646. When, after the execution of Charles the First, Charles the Second was proclaimed in Scotland, our professor was one of the divines appointed by the general affembly to wait upon his majesty at the Hague; upon which occasion, on the 27th of March, 1649, he made a speech in the royal presence, wherein he expressed, in the strongest terms, his abhorrence of the murder of the late king; and, in his fentiments upon this event, it appears, that the presbyterian divines of that period, both at home and abroad, almost universally agreed. the restoration of King Charles the Second, Mr. Baillie, on the 23d of January, 1661, by the interest of the earl of Lauderdale, with whom he was a great favourite, was made principal of the univerfity of Glasgow, upon the removal of Mr. Patrick Gillespie, who had been patronized by Cromwell. It is faid, by feveral writers, that Mr. Baillie had the offer of a bishopric, which he absolutely re-Though he was very loyal, and most fincerely rejoiced in his majesty's restoration, he began, a little before his death, to be extremely anxious for the fate of his beloved presbytery. His health failed him in the spring of the year 1662, and he died in July, the same year, aged fixty-three.

BAINBRIDGE (JOHN), an eminent physician and astronomer, was born in 1582, at Athby de la Zouch, Leicestershire. He was educated

educated at the public school of that town; and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joseph Hall, afterwards bishop of Norwich. When he had taken his degrees of bachelor and master of aris, he went back to Leicesterthire, where he taught a grammar-school for some years, and at the same time practifed physic. He employed his leifure hours in the mathematics, especially astronomy, which had been his favourite fludy from his earliest years. By the advice of his friends, who thought his abilities too great for the obscurity of a country life, he removed to London, where he was admitted a fellow of the college of phylicians. His description of the comet, which appeared in 1618, greatly raifed his character. It was by this means he got acquainted with Sir Henry Savile, who, in 1619, appointed him his first professor of astronomy at Oxford. Upon this he removed to that univerfity, and was entered a mafter commoner of Merton college; the matter and fellows whereof appointed him junior reader of Linacer's lecture in 1631, and superior reader in 1635. As he refolved to publish correct editions of the ancient astronomers agreeably to the statutes of the founder of his professorship; in order to make himself acquainted with the discoveries of the Arabian actronomers, he began the fludy of the Arabic language when he was above forty years of age. Some time before his death, he removed to a house opposite Merton college, where he died in 1643. three following are all that were published: I. An Astronomical Description of the late Comet, from the 18th of November, 1618, to the 16th of December following, London, 1619. 2. Procli Sphæra. 3. Canicularia; or a Treatife, concerning the Dog-Star and the Canicular Days.

BAKER (Sir RICHARD), author of the "Chronicle of the Kings of England," born at Siffingherst in Kent, about 1568. In 1584. he was entered a commoner at Hart-hall, in Oxford, where he remained three years, which he spent chiefly in the study of logic and From thence he removed to one of the inns of court philosophy. in London, and afterwards travelled abroad, in order to complete his education. In 1594, he was created master of arts at Oxford; and in May, 1603, received the honour of knighthood from James I. at In 1620, he was high-sheriff of Oxfordshire, having the manor of Middle-Afton and other estates in that county. married a daughter of Sir George Manwaring, of Ightfield in Shropshire, knight, and having become furety for some of that family's debts, was thereby reduced to poverty, and thrown into the Fleet prison, where he died February 18, 1644-5. He left behind him feveral works in divinity and hiftory.

BAKER (THOMAS), an eminent mathematician, born at Ilton in Somersetshire, in 1625. In 1640, he was entered at Magdalen-hall.

hall, Oxford; and in 1645, was elected scholar of Wadham college. He took his degree of bachelor of arts, 1647, and soon after lest the university. He afterwards became vicar of Bishops-Nymmet in Devonshire, where he lived a studious and retired life for many years. He chiefly applied himself to the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he published, entitled, "The Geometrical Key, &c." A little before his death, the Royal Society sent him some queries, to which he returned such satisfactory answers, that they gave him a medal, with an inscription sull of honour and respect. He died at Bishops-Nymmet, 1690.

BAKER (THOMAS), a very ingenious and learned antiquary, was descended from a samily ancient and well esteemed, distinguished by it's loyalty and affection for the crown. His grandfather, Sir George Baker, knt. almost ruined his family by his exertions for Charles I. Being recorder of Newcastle, he kept that town, 1639. against the Scots (as they themselves wrote the parliament) with "a noble opposition." He borrowed large sums upon his own credit, and fent the money to the king, or laid it out in his fervice. His father was George Baker, efq. of Crook, in the parish of Lanchefter, in the county of Durham, who married Margaret daughter of Thomas Forster of Edderston, in the county of Northumberland, esq. Mr. Baker was born at Crook, September 14, 1656. He was educated at the free-school at Durham, under Mr. Battersby, many years mafter, and thence removed with his elder brother George to St. John's college, Cambridge, and admitted, the former as pensioner, the latter as fellow-commoner, under the tuition of Mr. Sanderson, July 9, 1674. He proceeded B. A. 1677; M. A. 1681; was elected fellow March 1679-80; ordained deacon by bishop Compton of London, December 20, 1685; priest by bishop Barlow of Lincoln, December 19, 1686. Dr. Watson, tutor of the college, who was nominated, but not yet confecrated, bishop of St. David's, offered to take him for his chaplain, which he declined, probably on the prospect of a like offer from lord Crew bishop of Durham, which he foon after accepted. His lordship collated him to the rectory of Long-Newton in his diocese, and the same county, June 1687; and, as Dr. Grey was informed by some of the bishop's family, intended to have given him that of Sedgefield, worth 6 or 700 l. a year, with a golden prebend, had he not incurred his difpleasure, and left his family, for refusing to read King James II's declaration for liberty of conscience. The bithop, who difgraced him for this refusal, and was excepted out of King William's pardon, took the oaths to that king, and kept his bishopric till his death. Mr. Baker refigned Long Newton, August 1, 1690, refuling to take the oaths; and retired to his fellowship at St. John's, in which he was protected till January 20, 1716-17, when, with one

and twenty others, he was dispossessed of it. This hurt him most of all, not for the profit he received from it, but that fome whom he thought his fincerest friends came so readily into the new measures. particularly Dr. Robert Jenkin the master, who wrote a defence of the profession of Dr. Lake, bithop of Chichester, concerning the new oaths and passive obedience, and resigned his precentorship of Chichester, and vicarage of Waterbeach, in the county of Cam-Mr. Baker could not perfuade himfelf but he might have shewn the same indulgence to his scruples on that occasion, as he had done before while himself was of that way of thinking. Of all his fufferings none therefore gave him fo much uneafinefs. He retained a lively refentment of his deprivations; and wrote himself in all his books, as well as in those which he gave to the college library, " focius ejectus," and in some " ejectus rector." He continued to refide in the college as commoner-mafter till his death. which happened July 2, 1740, of a paralytic stroke, being found on the floor of his chamber. All that Mr. Baker printed was, I. Reflections on Learning. 2. The Preface to Bishop Fisher's Funeral Sermon for Margaret Countess of Richmond and Derby. He was the author of feveral imprinted manufcripts now in the public libraries.

BAKER (HENRY), an ingenious and diligent naturalift, was born in Fleet-street, London, either near the end of the last, or very early in the beginning of the present century. His father's profession is not known; but his mother was, in her time, a midwife of great practice. He was brought up, under an eminent bookfeller who preceded the elder Dodfley, to the business of a bookseller, in which, however, he appears not to have engaged at all after his apprenticeship; or, if he did, it was soon relinquished by him: for though it was in his power to have drawn away all his master's best customers, he would not set up against him. Mr. Baker being of a philosophical turn of mind, and having diligently attended to the methods which might be practicable and ufeful in the cure of stammering, and especially in teaching deaf and dumb persons to speak, he made this the employment of his life. In the profecution of fo valuable and difficult an undertaking, he was very successful; and feveral of his pupils, who are flill living, bear testimony to the ability and good effect of his instructions. He married Sophia, youngest daughter of the samous Daniel Desoe, who brought him two fons, both of whom he furvived. On the 29th of January, 1740, Mr. Baker was elected a fellow of the Society of Antiquaries; and, on the 12th of March following, the same honour was conferred upon him by the Royal Society. In 1744, Sir Godfrey Copley's gold medal was bestowed upon him, for having, by his microscopical experiments on the crystallizations and configurations of Jaline particles, produced the most extraordinary discovery during that year. This medal was presented to him by Sir Hans Sloane, late President of the Royal Society, and only surviving trustee of Sir Godfrey Copley's donation, at the recommendation of Sir Hans's worthy successor, Martin Folkes, esq. and of the council of the said society. Having led a very useful and honourable life, he died at his apartments in the Strand, on the 25th of November, 1774, being

then about feventy years of age.

Several of Mr. Baker's communications are printed in the Philosophical Transactions; and, besides the papers written by himself, he was the means, by his extensive correspondence, of conveying to the Society the intelligence and observations of other inquisitive and philosophical men. Mr. Baker was a poetical writer in the early part of his life. His "Invocation of Health" got abroad without his knowledge: but was reprinted by himself in his "Original Poems, Serious and Humorous," part the first, 8vo. 1725. second part came out in 1726. Among these poems are some tales as witty and as loofe as Prior's. He was the author, likewife, of "The Universe, a Poem, intended to restrain the Pride of Man," which has been feveral times reprinted. His account of the water polype, which was originally published in the "Philosophical Transactions," was afterwards enlarged into a separate treatise, and hath gone through feveral editions. But his principal publications are, "The Microscope made Easy," and "Employment for the Microfcope."

His eldest son, David Erskine Baker, was a young man of genius and learning. Having been adopted by an uncle, who was a filk throwster in Spital-fields, he succeeded him in the business; but wanted the prudence and attention which are necessary to secure prosperity in trade. Like his father, he was both a philosopher and a poet; and wrote several occasional poems in the periodical collections. The public was indebted to him for "The Companion to the Playhouse," in two volumes, 1764, 12mo; a work which, though impersect, had considerable merit, and shewed that he possessed a very extensive knowledge of our dramatic authors.

BALAMIO (FERDINAND), of Sicily, was physician to Pope Leo X.; who greatly regarded him. He was no less skilled in the belles lettres than in medicine; and he cultivated poetry and the Greek learning with much success. He translated from the Greek into Latin, several pieces of Galen; which were first printed separately, and afterwards inserted in the works of that ancient physician, published at Venice, 1586, in solio. He sourished at Rome about the year 1555.

BALDINUCCI (PHILIP), of Florence, was born in 1624. Having acquired great knowlege in painting and sculpture, and made many discoveries by studying the works of the best masters, he

was qualified to gratify Cardinal Leopald of Tuscany, who desired to have a complete history of painters. Baldinucci remounted as far as to Cimabue, the restorer of painting among the moderns; and he designed to come down to the painters of the last age inclusive. He only lived to execute part of his plan, dying in 1696; but what he wrote is in a very pure style, and there is great exactness in what regards the painters of his country.

BALDOCK (RALPH DE), bishop of London in the reigns of Edward I. and II. was educated at Merton college in Oxford, became archdeacon of Middlefex, and in 1294 dean of St. Paul's. The fee of London being vacant by the death of Richard de Gravesend, Baldock was unanimously chosen, September the 20th, 1304. But his election being controverted, he was obliged to repair to Rome; and having obtained the pope's confirmation, was confecrated at Lyons, by Peter Hispanus, cardinal of Alba, January the 30th, 1306. Being returned into England, he made profession of canonical obedience to the archbishop, in the church of Canterbury. March the 29th, 1306, and was enthroned the 22d of July, in St. Paul's church. The same year he was appointed by the pope one of the commissioners for examination of the articles alledged against the Knights Templars. The year following he was made lord high chancellor of England; but Edward I. dying foon after, he held that post scarcely a year. December the 2d, 1308, this prelate, with the approbation of the chapter, settled a stipend on the chancellor of St. Paul's, for reading lectures in divinity in that church, according to a constitution of his predecessor, Richard de Gravesend. He contributed two hundred merks towards building the chapel of St. Mary, on the east fide of St. Paul's. He founded also a chantry of two priests in the said church, near the altar of St. Erkenwald. He was a person of a very amiable character, both for morals and learning; and deferved well of his country by his writings, which were, 1. An History of the British Affairs down to his own Time. 2. A Collection of the Statutes and Constitutions of the Church of St. Paul's. Bishop Baldock died at Stepney, July the 24th, 1313, having fat from his confecration a little more than feven years, and was buried under a marble monument in the chapel of St. Mary.

About the same time there was a Robert de Baldock, a canon of London, and archdeacon of Middlesex, who, upon the vacancy of the see of London by the death of Bishop Baldock, was (together with John Colchester, another canon) presented by the chapter of London to the chapter of Canterbury, that see being likewise vacant, for the choice of one of them to be official for the diocese of London. This Robert Baldock was in great favour with King Edward II. who made him his chancellor, and nominated him to the bishopric of Norwich, into which he was elected about the middle of the year 1325, and confirmed by the archbishop in the

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month of August; but he could not obtain the see, by reason of a papal provision in favour of William de Ayremin. Soon after, he lost his liberty and life by the national commotions, which deprived King Edward of his crown; for, being seized by the enraged populace, he was dragged to the prison of Newgate, where he died in a most wretched condition.

BALDWIN, archbishop of Canterbury in the reigns of Henry II. and Richard I. was born of obscure parents at Exeter, where he received a liberal education, and in his younger years taught school. Afterwards, entering into holy orders, he was made archdeacon of Exeter. But foon quitting that dignity, and the world together, he took the habit of the Ciftertian order, in the monastery of Ford, in Devonshire, and in a few years became abbot thereof. From thence he was promoted to the fee of Worcester, and confecrated August the 10th, 1180. Upon the death of Richard archbishop of Canterbury, in 1184, he was translated to that see, not without some difficulties in the way of his election, being the first of his order in England that was ever advanced to the archiepifcopal dignity. was enthroned at Canterbury the 19th of May, 1185, and the same day received the pall from Pope Lucius III. whose successor, Urban III. appointed him his legate for the diocese of Canterbury. Soon after he was fettled in his fee, he began to build a church and monastery at Hackington, near Canterbury, in honour of St. Thomas Becket, for the reception of fecular priefts; but, being violently opposed by the monks of Canterbury, supported by the pope's authority, he was obliged to defift. The 3d of December, 1189, he folemnly performed the ceremony of crowning King Richard I. at Westminster. The same year, the king having given the see of York to his bastard brother, Geosfry, bishop of Lincoln, Archbishop Baldwin took this occasion to affert the pre-eminence of the see of Canterbury, forbidding the bishops of England to receive confecration from any other than the archbishop of Canterbury. next year, designing to follow King Richard to the Holy Land, he made a progress into Wales, where he performed mass pontifically in all the cathedral churches, and induced several of the Welsh to join the crusade. Afterwards embarking at Dover, with Hubert bishop of Salisbury, he arrived at the king's army in Syria; where being feized with a mortal distemper, he died at the siege of Acres, or Ptolemais.

BALE (John), bishop of Ossory, in Ireland, was born at Cove, a small village in Suffolk. His parents being poor, and encumbered with a large family, he was entered at twelve years of age in the monastery of Carmelites, at Norwich, and from thence removed to Jesus college, Cambridge. He was bred up in the Romish religion, but became afterwards a Protestant. His conversion, how-

ever, greatly exposed him to the perfecution of the Romith clergy, and he must have felt their resentment, had he not been protected by Lord Cromwell; but upon the death of this nobleman he was obliged to fly to Holland, where he remained fix years, and during this time wrote several pieces in the English language. He was recalled into England by Edward VI. and presented to the living of Bishopsstoke, in the county of Southampton. The 15th of August, 1532, he was nominated to the fee of Offory, and, upon his arrival in Ireland, used his utmost endeavours to reform the manners of his diocese, to correct the vices of the priests, to abolish the mass, and to establish the use of the new Book of Common Prayer, set forth in England; but all his schemes of this kind having proved abortive by the death of King Edward, and accession of Queen Mary, he became greatly exposed to the outrages of the papilts in Ireland. Once, in particular, we are told, that five of his domestics were murdered, whilft they were making hay in a meadow near his house; and having received intimations that the priests were plotting his death, he retired from his see to Dublin. He afterwards made his escape in a small vessel from that port, but was taken by the captain of a Dutch man of war, who stripped him of all his money and effects, and, when he arrived in Holland, obliged him to pay thirty pounds before he could procure his liberty. From Holland he retired to Bafil in Switzerland, where he continued during the reign of Queen Mary. On the accession of Queen Elizabeth he returned from exile, but did not chuse to go again to Ireland, being satisfied with a prebend of Canterbury, in which city he died, Nov. 1563, aged 67.

This prelate has left a celebrated Latin work, containing the lives of the most eminent writers of Great Britain. It was not at first published complete: when it made it's appearance it was entitled "Summarium illustrium majoris Brytanniæ," quarto, Wesel, 1549. It was addressed to King Edward VI. and contained only five centuries of writers. He afterwards added four more, and made several

additions and corrections thoughout the whole.

BALES (Peter) was a most famous master in the art of penmanship, or fair writing, and one of the first inventors of shorthand. He was born in 1547, and is styled by Anthony Wood a most dexterous person in his profession, to the great wonder of scholars and others." He is recorded for his skill in micrography, or miniature writing, in Hollinshed's chronicle, anno 1575; and Mr. Evelyn also hath celebrated his wonderful skill in this delicate operation of the hand. "Hadrian Junius speaking as a miracle of somebody who wrote the Apostle's Creed, and the beginning of St. John's Gospel, within the compass of a farthing; what would he have said," says Mr. Evelyn, "of our samous Peter Bales, who, in the year 1575, wrote the Lord's Prayer, the Creed, Decalogue, with Xx 2

two short prayers in Latin, his own name, motto, day of the month, year of the Lord, and reign of the queen, to whom he prefented it at Hampton Court, all of it written within the circle of a fingle penny, inchased in a ring and borders of gold, and covered with a crystal so accurately wrought, as to be very plainly legible, to the great admiration of her majesty, the whole privy-council, and several ambassadors then at court?" He was farther very dexterous in imitating hand-writing, and about 1586 was employed by Secretary Walfingham in certain political manœuvres. We find him at the head of a school, near the Old Bailey, London, in 1590; in which year he published his "Writing Schoolmaster, in three parts; the first teaching swift writing, the second true writing, the third fair. writing." In 1595 he had a great trial of skill, in the Black Friars, with one Daniel Johnson, for a golden pen of 201. value, and won it; and a contemporary author farther relates, that he had also the arms of calligraphy given him, which are, Azure, a Pen, Or, as a prize, at a trial of skill in this art among the best penmen in In 1597 he republished his "Writing Schoolmaster," which was in such high reputation, that no less than eighteen copies of commendatory veries, composed by learned and ingenious men of that time, were printed before it.

BALEY, or BAILEY (WALTER), was fon of Henry Baley, of Warnwell, in Dorfetshire, and born at Portsham, in that county. He was educated at Winchester school, and admitted perpetual sellow of New College, in Oxford, in the year 1550, after having ferved two years of probation. Having taken the degrees of bachelor and master of arts, he proceeded upon the physic line, and was admitted to practise in that faculty in 1558, being at that time proctor of the university, and prebendary of Dultingcote, or Dulcot, in the church of Wells; which preferment he resigned in 1579. In 1561 he was appointed the queen's professor of physic in the university of Oxford. Two years after he took the degree of doctor in that faculty, and at last was appointed physician in ordinary to her majesty. He was esteemed to be very skilful in his profession, and was much followed for his practice. He died March the 3d, 1592, at 63 years of age.

BALGUY (JOHN), an eminent divine of the church of England in the present century, was born on the 12th of August, 1686, at Sheffield, in Yorkshire. His father, Thomas Balguy, was master of the free grammar-school in that place, and from him he received the first rudiments of his grammatical education. After his father's death, he was put under the instruction of Mr. Daubuz, who succeeded to the mastership of the same school, September 23, 1696, for whom he always professed a great respect. In 1702 he was admitted of St. John's college, Cambridge, under the care of Dr. Edmondson,

Edmondson, and of Dr. Lambert, afterwards master of that college. He frequently lamented, in the succeeding part of his life, that he had wasted nearly two years of his residence there in reading romances; but at the end of that time he had the good fortune to meet with Livy, went through him with great delight, and from thence forward applied himself to serious studies. In 1705-6 he was admitted to the degree of bachelor of arts, and to that of master of arts in the year 1726. Soon after he had taken his bachelor's degree he quitted the university, and was engaged, for a while, in teaching the free-school at Sheffield; but whether he was ever chosen master, or only employed during a vacancy, does not appear. On the 15th of July, 1708, he was taken into the family of Mr. Banks, as private tutor to his fon, Joseph Banks, Efq. afterwards of Reresby, in the county of Lincoln, and grandfather of the celebrated Sir Joseph Banks, Bart. so eminently diffinguished for his skill in natural history, and the expences, labours, and voyages he has undergone to promote that part of science. Mr. Balguy, in 1710, was admitted to deacon's orders, by Dr. Sharp, archbishop of York; and in 1711 he was ordained a priest, by that prelate. By Mr. Banks's means he was introduced to the acquaintance of Mr. Bright of Badsworth, in the county of York; and was by him recommended to his father, Sir Henry Liddel, grandfather to the late Lord Ravensworth. In 1711 this gentleman, who lived at Ravensworth castle, in the county of Durham, took Mr. Balguy into his family, and bestowed upon him the donative of Lamesly and Tanfield, in that county. For the first four years after he had obtained this small preferment, he did not intermit one week without writing a new fermon; and all his fermons were of his own composition. Being desirous that so excellent an example should be followed by his fon, he destroyed almost his whole stock, and committed, at one time, two hundred and fifty to the flames, most of which deferved to have been used in the best congregations. July, 1715, he married Sarah, daughter of Christopher and Sarah Broomhead, of Sheffield. She was born in 1686, and by her the he only a fon, Dr. Thomas Balguy, archdeacon of Winchefter; who owed his archdeaconry, and all his other preferments, to the favour and friendship of Bishop Hoadley. In 1718 he published, without his name, "Silvius's Examination of certain Doctrines, lately taught and defended by the Rev. Mr. Stebbing;" and in the following year, "Silvius's Letter to the Rev. Dr. Sherlock." Both of these performances were written in vindication of Bishop Hoadly. Mr. Stebbing having written against these pamphlets, Mr. Balguy, in 1720, again appeared from the press, in the cause of the bishop, in a tract entitled, "Silvius's Defence of a Dialogue between a Papist and a Protestant, in Answer to the Rev. Mr. Stebbing; to which are added, several Remarks and Observations upon

upon that Author's Manner of Writing." This also being anfwered by Mr. Stebbing, Mr. Balguy had prepared a farther defence; but Dr. Hoadly prevailed upon him to suppress it, on account of the public having grown weary of the controversy. In 1726 he published " A Letter to a Deist, concerning the Beauty and Excellence of Moral Virtue, and the Support and Improvement which it receives from the Christian Revelation." In this treatise he has attacked, with the greatest politeness, and with equal strength of reason, some of the principles advanced by the noble and celebrated writer of the Characteristics, in his Enquiry concerning Virtue. On the 25th of January, 1727-8, Mr. Balguy was collated by Bithop Hoadly to a prebend in the church of Salifbury; among the advantages of which preferment, was the right of prefenting to four livings, and of presenting alternately to two others. The best of them did not fall in his life-time: but two small livings were difposed of by him; one to Mr. Robinson, who married his wife's fifter, the other to his own fon. In the year 1727, or 1728, he preached an affize fermon at Newcastle-upon-Tyne, the subject of which was party spirit. It was printed by order of the judges, and either inscribed or dedicated to Dr. Talbot, bishop of Durham. "The Foundation of Moral Goodness, or a farther Enquiry into the Original of our Idea of Virtue," was published by him in 1728. In the same year he published "The Second Part of the Foundation of Moral Goodness; illustrating and enforcing the Principles and Reasonings contained in the former: Being an Answer to certain Remarks communicated by a Gentleman to the Author." His next publication was, "Divine Rectitude: or, A brief Enquiry concerning the Moral Perfections of the Deity; particularly in respect of Creation and Providence." This-was followed by " A fecond Letter to a Deift, concerning a late Book, entitled, Christianity as old as the Creation." To this succeeded "The Law of Truth," &c. In 1741 appeared Mr. Balguy's Effay on Redemption. This, and his volume of fermons, including fix, which he had published before, were the last pieces committed by him to the press. A posthumous volume was afterwards printed, which contained almost the whole of the fermons he left behind him. He died on the 21st of September, 1748, in the 63d year of his age.

BALIOL or BALLIOL (JOHN DE), founder of Balliol college in Oxford, was the fon of Hugh de Balliol of Bernard's-castle in the diocese of Durham. He was a person very eminent for power and riches, being possessed of thirty knights sees, a considerable estate in those times. But he received a great addition thereto, by his marriage with Dervorgille, one of the three daughters and coheiresses of Alan of Galloway (a great baron in Scotland) by Margaret the eldest sister of John Scot, the last earl of Chester, and one of the heirs to David, some time earl of Huntingdon. From the year

1248

1248 to 1254 he was sheriff of the county of Cumberland; and in 1248 was constituted governor of the castle of Carlisle. Upon the marriage of Margaret daughter of King Henry III. to Alexander III. king of Scotland, the guardianship of them both, and of that kingdom, was committed to our Sir John de Balliol, and to another lord; but, about three years after, they were fo grievously accused of abusing their trust, that the king marched towards Scotland with an army, to chastife them. However, in consideration of the many important fervices performed, in the most difficult times, to King John the king's father, by Hugh our John Balliol's father; and especially by a sum of money, of which he had great plenty, he soon made his peace. In the year 1258, he had orders to attend the king at Chester, with horse and arms, to oppose the incursions of Lhewelyn prince of Wales. And, two years after, in recompence of his fervice to King Henry, as well in France as in England, he had a grant of two hundred marks; for discharging which, the king gave him the wardship of William de Wassingle. In part of the years 1260, 1261, 1262, 1263, and 1264, he was sheriff for the counties of Nottingham and Derby: and in 1261, was appointed keeper of the honour of Peverell. In 1263 he began the foundation and endowment of Balliol college in Oxford, which was perfected afterwards by his widow. During the contests and wars between King Henry III. and his barons, he firmly adhered to the king; on which account his lands were feized and detained by the barons, but restored again through one of his sons interposition. In 1264, he attended the king at the battle of Northampton, wherein the barons were defeated: but, the year following, he was taken prisoner, with many others, after the King's fatal overthrow at Lewes. However, it feems he foon after made his escape, and endeavoured to keep the northern parts of England in King Henry's obedience. Moreover, having obtained authority from Prince Edward, he joined with other of the northern barons, and raifed all the force he could to refeue the king from his confinement. He died a little before Whitfuntide, in the year 1269.

BALL (John), a puritan divine in the seventeenth century, was born in the year 1585, of an obscure family, at Cassington or Chersington, near Woodstock in Oxfordshire. He was educated in grammar learning at a private school, under the vicar of Yarnton, a mile distant from Cassington; and was admitted a student of Brazen-nose college in Oxford, in 1602. He continued there about five years, in the condition of a servitor, and under the discipline of a severe tutor; and from thence he removed to St. Mary's Hall, and took the degree of bachelor of arts in 1608. Soon after, he was invited into Cheshire, to be tutor to the Lady Cholmondeley's children; and here he became acquainted with some rigid puritans, who gained so far upon his affections, that he went over to their party.

party. About this time, having got a fum of money, he came up to London, and procured himself to be ordained by an Irish bishop, without subscription. Soon after, he removed into Staffordshire, and became curate of Whitmore, a chapel of ease to Stoke. He has, among the puritan writers, the character of an excellent school-divine, a painful preacher, and a learned and ingenious author; and, though he was not well affected to ceremonies and church discipline, yet he wrote against those, who thought these matters a sufficient ground for separation. He died the 20th of October 1640, aged about fifty-sive.

BALLANDEN, or BALLENDEN (Sir JOHN), an elegant Scottish writer of the fixteenth century. In his youth he was in great fayour with James V. of Scotland, as he himself informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himself made considerable proficiency After he had gone through a proper course of study, he entered into orders, and was made canon of Rofs and archdeacon of Murray. He likewise obtained the office of clerk-register to the court of chancery, which his father had enjoyed before him; but this he held during the minority of the king, having lost it afterwards through the factions of the times. By his majesty's command, he translated into the Scots language Hector Boetis's History, which was extremely well received both in Scotland and England. was restored to his office of clerk-register in the succeeding reign, and was also made one of the lords of session. He was a most zealous Romanist, and joined his endeavours to those of Dr. Laing, in order to check the progress of the Reformation; and it is not improbable that the disputes he was drawn into on this account, provod at length so uneasy to him as to make him leave his native country. He died at Rome, A. D. 1550.

BALLARD (George), one of those singular compositions which shoot forth without culture, was born at Campden in Gloucester-shire. Being of a weakly constitution, his parents put him to a habit-maker; and in this situation he mastered the Saxon language. The time he employed in learning it was stolen from sleep, after the labour of the day was over. Lord Chedworth, and the gentlemen of his hunt, who used to spend about a month of the season at Campden, heard of his same, and generously offered him an annuity of 1001.; but he modestly told them, that 601. were fully sufficient to satisfy both his wants and his wishes. Upon this he retired to Oxford, for the benefit of the Bodleian library; and Dr. Jenner, president, made him one of the eight clerks of Magdalen college. He was afterwards one of the university beadles, but died in June 1755, rather young; which is supposed to have been owing to too intense application. He left large collections behind him, but published.

hished only "Memoirs of British Ladies, who have been celebrated for their Writings or Skill in the learned Languages, Arts, and Sciences, 1752," 4to. He drew up an account of Campden Church, which was read at the Society of Antiquaries, Nov. 21, 1771.

BALSHAM (HUGH DE), or de Bedefale, or Belefale, the tenth bishop of Ely, and founder of St. Peter's college, otherwise Peter-House, in Cambridge, was in all probability born at Balsham in Cambridgeshire (from whence he took his surname) towards the beginning of the thirteenth century. He was at first a monk, and afterwards sub-prior of the Benedictine monastery at Ely. In 1247, November 13, he was chosen, by his convent, bishop of Ely, in the room of William de Kilkenny, deceased. But King Henry III. who had recommended his chancellor Henry de Wengham, being extremely angry at the disobedience of the monks, refused to confirm the election; and, moreover, he felled the woods, spoiled the ponds, and otherwise wasted the manors and estates belonging to the bishopric. He endeavoured at last to persuade the monks to proceed to a new election; alledging, that it was not fit, fo firong a place as Ely should be intrusted with a man, that had scarcely ever been out of his cloifter, and who was utterly unacquainted with political affairs. Balsham, finding he was not likely to succeed at home, went to Rome, in order to be confirmed by the pope; who, through the plenitude of his apostolical power, pretended to dispose of all ecclefiastical preferments in Christendom. In the mean time, Boniface, archbishop of Canterbury, used his utmost interest at Rome to obstruct Hugh de Balsham's confirmation, though he could alledge no one fault against him; and recommended Adam de Maris, a learned Minorite frier, as a fit person to be promoted to the bishopric: but all his endeavours proved unsuccessful. As to Wengham, having been recommended by the king without his own defire and knowledge, he did not flir in the least to get himself elected by the monks; but rather out of an uncommon excels of modelly, declined the honour, alledging that the two others (Balfham and Maris) were more worthy of it, and more deserving than himself. This matter remained in suspence for above ten years, and was at length determined in favour of Hugh de Balsham. For Wengham being promoted to the bishopric of London, upon Fulk de Baffet's decease; the pope confirmed Hugh de Balsham's election, on the 10th of March, 1257, and he was confecrated the 14th of October following. Being thus fixed in his fee, he applied himfelf to works of charity, and particularly, in the year 1257, or 1259 according to some, put in execution what he had defigned, if not begun, before; that is, he laid the foundation of St. Peter's college, the first college in the university of Cambridge. He built it without Trumpington gate, near the church of St. Peter, (fince demolished) from whence VOL. I.

it took it's name. He died at Dodington June 16, 1286, and was buried in the cathedral church of Ely.

BALUZE (STEPHEN), a French writer, born 1631, at Tulles, in the province of Guienne. He received the rudiments of his education at Tulles, and went to finish it at Toulouse, where he obtained a scholarship in the college of St. Martial. In 1656, Peter de Marca, archbishop of Toulouse, invited him to Paris, which invitation he accepted, and in a little time gained the efteem and entire confidence of this prelate. But upon the death of the archbishop, which happened in June 1662, Baluze found himself under a necessity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the service of Abbé le Tellier his fon, afterwards archbishop of Rheims, made him several considerable prefents. Some obstacles, however, having happened to prevent the success of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he obtained the confent of M. le Tellier for that purpose. He continued in this employment till some time after the death of M. Colbert; when, not finding things so agreeable under the arch-

bishop of Rouen, he declined being any longer librarian.

In 1670, he was appointed professor of canon-law in the royal college, with this mark of respect, that the professorship was instituted by the king on his account. In 1668, the Abbé Faget had published several works of de Marca; and having in his life prefixed thereto afferted, that the archbishop, at his death, had ordered Baluze to give up all his papers in his possession to the president de Marca his fon; this raifed the refentment of Baluze, who vindicated himfelf in several severe letters, which he wrote against the Abbé Faget. In 1693, he published his "Lives of the Popes of Avignon;" with which the king was fo much pleased, that he gave him a pension, and appointed him director of the royal college. But he foon felt the uncertainty of favours from a court; for, having attached himfelf to the cardinal Bouillon, who had engaged him to write the hiftory of his family, he became involved in his difgrace, and received a lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain, was not to be removed to fuch a distance: he was fent first to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but never employed again as a proteffor or director of the royal college, nor could he recover his penfion. He lived now at a confiderable distance from Paris, and was above eighty years of age, yet still continued his application to his studies: he was engaged in publishing St. Cyprian's works, when he was carried off by death, on the 28th of July, 1718.

BALZAC (JOHN LEWIS GUEZ DE), a French writer, born in 1504, at Angouleme. About seventeen years of age he went to Holland, where he composed a discourse on the state of the United Provinces. He accompanied also the Duke d'Epernon to several places. In 1621, he was taken into the service of the cardinal de la Valette, with whom he spent eighteen months at Rome. Upon his return from thence, he retired to his estate at Balzac, where he remained for feveral years, till he was drawn from thence by the hopes he had conceived of raifing his fortune under Cardinal Richelieu, who had formerly courted his friendship: but being in a few years tired of the flavish and dependent state of a court life, he went again to his country retirement: all he obtained from the court was a pension of two thousand livres, with the addition of the titles of counsellor of state and historiographer of France, which he used to call magnificent trifles. He was much esteemed as a writer, especially for his Letters, which went through feveral editions.

Balzac had but an infirm constitution, insomuch that, when he was only thirty years of age, he used to say he was older than his sather, and that he was as much decayed as a ship after her third voyage to the Indies; nevertheless, he lived till he was sixty, when

he died February 18, 1654.

BAMBRIDGE or BAINBRIDGE (CHRISTOPHER), archbishop of York, and cardinal-priest of the Roman church, was born at Hilton near Appleby in Westmorland, and educated at Queen's college in Oxford. Having taken holy orders, he became rector of Aller in the diocese of Bath and Wells. He enjoyed three prebends successively in the cathedral church of Salisbury; and that of South Grantham, in 1485, that of Chardstock in the same year, and that of Horton in 1486. He was elected provolt of Queen's college in 1495, and about the fame time created doctor of laws. On September the 28th, 1503, he was admitted prebendary of Strenshall in the cathedral church of York, void by the confecration of Jeoffrey Blyth to the see of Litchfield and Coventry; and on the 21st of December following, he was installed in the deanery of that church, in the room of the faid Blyth. In 1505, he was made dean of Windfor, and the same year master of the rolls, and one of the king's privy council. In 1507, he was advanced to the fee of Durham, and received the temporalities the 17th of November. The next year he was translated to the archbishopric of York, and received the temporalities the 12th of December. Pits assures us, that Bambridge had been very intimate with Morton archbishop of Canterbury, and shared in that prelate's sufferings during the usurpation of Richard III. after whose death, his affairs took a more prosperous turn; for he was appointed almoner to King Henry VII. and employed by that prince on feveral embassies to the Emperor Maximilian, Charles VIII. king of France, and other potentates of Eu-

rope. But he diffinguished himself chiefly by an embaffy from King Henry VIII. to pope Julius II. who created him a cardinal, with the title of St. Praxede, in March 1511, and, eight days after, appointed him legate of the ecclefiaftical army, which had been fent into the Ferrarese, and were then belieging the fort of Bastia. In return for which marks of honour, our new cardinal and legate prevailed with the king his mafter, to take part with his holiness against the king of France. Nor was he less zealous in the service of that pontiff during his life, than in honouring and defending his memory after his death. There are extant in Rymer's Fædera, &c. two letters, one from Cardinal Bambridge, during his refidence at Rome, to King Henry VIII. concerning the pope's bull giving him the title of Most Christian King; and another from the cardinal de Sinigallia to the king, acquainting his highness that he had delivered that instrument to Cardinal Bambridge. This prelate died at Rome, the 14th of July, 1514, being poisoned by one of his domestics, in revenge for some blows he had given him.

BANCROFT (RICHARD), archbishop of Canterbury in the reign of King James I. was fon of John Bancroft, gentleman, and Mary daughter of Mr. John Curwyn, brother of Dr. Hugh Curwyn, archbishop of Dublin; and was born at Farnworth in Lancashire, in September, 1544. After being severely trained up in grammatical learning, he was entered a student of Christ college in Cambridge, where, in 1566-7, he took the degree of bachelor of arts; and from thence he removed to Jesus college, where, in 1570, he commenced mafter of arts. Soon after, he was made chaplain to Dr. Cox, bishop of Ely, who, in 1575, gave him the rectory of Teversham in Cambridgeshire. The year following, he was licensed one of the university preachers; and, in 1580, was admitted bachelor of divinity. September the 14th, 1584, he was instituted to the rectory of St. Andrew, Holborn, at the prefentation of the executors of Henry earl of Southampton. In 1585, he commenced doctor in divinity; and the same year, was made treasurer of St. Paul's cathedral in London. The year following, he became rector of Cottingham in Northamptonshire, at the presentation of Sir Christopher Hatton, lord chancellor, whose chaplain he then was. February the 25th, 1589, he was made a prebendary of St. Paul's in 1592, advanced to the fame dignity in the collegiate church of Westminster; and, in 1594, promoted to a stall in the cathedral of Not long before, he had diffinguished his zeal for the Canterbury. church of England by a learned and fignificant fermon, preached against the puritans at St. Paul's cross. In 1597, Dr. Bancroft, being then chaplain to the archbishop of Canterbury, Whitgift, was advanced to the see of London, in the room of Dr. Richard Fletcher, and confecrated at Lambeth the 8th of May. From this time he had, in effect, the archiepiscopal power: for the archbishop, being

being declined in years, and unfit for business, committed the sole management of ecclefialtical affairs to Bishop Bancroft. Soon after his being made bishop, he expended 1000 marks in the repair of his house in London. In the year 1600, he, with others, was fent by Queen Elizabeth to Embden, to put an end to a difference between the English and Danes: but the embaffy had no effect. This prelate interposed in the disputes between the secular priests and the Jehrits, and furnished some of the former with materials to write against their adversaries. In the beginning of King James's reign, Bishop Bancrost was present at the conference held at Hamptoncourt, between the bithops and the Presbyterian ministers, The fame year, 1603, he was appointed one of the commissioners for regulating the affairs of the church, and for perusing and suppressing books, printed in England, or brought into the realm without public authority. A convocation being fummoned to meet March 20, 1603-4, and Archbishop Whitgift dying in the mean time, Bishop Bancroft was, by the king's writ, appointed president of that asfembly. October 9th, 1604, he was nominated to succeed the archbishop in that high dignity, to which he was elected by the dean and chapter, November 17, and confirmed in Lambeth chapel, December 10. September 5, 1605, he was fworn one of his majesty's most honourable privy council. This year, in Michaelmas term, archbishop Bancroft exhibited certain articles, to the lords of the council, against the judges. In 16c8, he was declared chancellor of the university of Oxford, in the room of the earl of Dorset deceased. In 1610, this archbithop offered to the parliament a project for the better porviding a maintenance for the clergy, but without success. One of our historians pretends, that Archbishop Bancrost fet on foot the building a college near Chelsea, for the reception of fludents, who should answer all popish and other controversial writings against the church of England. This prelate died November 2, 1610, of the stone, in his palace of Lambeth.

BANCROFT (John), bishop of Oxford, in the reign of King Charles I. and nephew of the preceding Dr. Richard Bancrost, archbishop of Canterbury, was born at Astell, or Estwell, a small village between Whitney and Burford in Oxfordshire, and admitted a student of Christ church in Oxford, in 1592, being then about eighteen years of age. Having taken the degrees in arts, and entered into holy orders, he became a preacher for some years in and near Oxford. In 1609, being newly admitted to proceed in divinity, he was, through the interest and endeavours of his uncle, elected head of the university college, in which station he continued above twenty years; during which time, he was at great pains and expence, in recovering and settling the ancient lands belonging to that soundation. In 1632, he was advanced to the see of Oxford, upon the translation of Dr. Corbet to that of Norwich, and consecrated about the 6th of

June. This prelate died in 1640, and was buried at Cuddesden in Oxfordshire, the 12th of February.

BANIER (ANTHONY), licentiate in laws, member of the academy of inscriptions and belles lettres, and an ecclesiastic in the diocese of Clermont, in Auvergne, where he applied himself to his several fludies, except philosophy, to pursue which, he went to Paris, was born in 1673. His parents being too poor to maintain him in this city, commanded him to return home; but the friendships which he had contracted, and the pleasure which they gave him, were more irreliftible than the authority of his relations; for he told them, that he was determined to remain where he was, and feek, in the exertion of his abilities, for those resources which, from their indigence, he had not any reason to expect. He was very shortly afterwards received into the family of Monsieur de Metz, president of the chamber of accounts, who intrusted to him the education of his sons, who always honoured him with their patronage and esteem. The exercises which he had set for these young gentlemen gave birth to his " Historical Explanation of Fables," and, in some measure, determined the author to make mythology the principal object of his ftudies 11 211 10

This work appeared at first only in two volumes 12mo; but the uncommon tafte and erudition discovered in the whole, were the causes of his obtaining, in the year 1714, an admission into the academy of inscriptions and belles lettres, as one of their scholars. In 1716, this order was suppressed, and that of the associates augmented to ten, of which number was Banier. In 1729, he was elected one of their pensioners. In 1715, he published a new edition of his "Explanation of Fables," in dialogues, to which he annexed a third volume; fo great was the difference between this edition and the former, that it became justly entitled to all the merits of a new performance. Befides the five dialogues, which he has added here, on Subjects either not treated of in his former undertaking, or else very flightly mentioned, there is scarcely a single article which has not been retouched, and enriched by new conjectures; or rendered more valuable by the multitude of proofs which are advanced in it's support. In 1725, he gave new life to "The Treatifes on Hiltory and Literature," under the fictitious name of Vigneul Marville, but whose real author was Bonaventure d'Argonne, a Carthusian friar. Three editions of this work had been already published, and in the third volume of the third edition, which was an appendix to the whole, scarce any thing appeared but articles relating to the former part of it, and an index referring to the pages in which the principal matters were contained. Banier added those articles to their proper subjects in the two first volumes, which were injudiciously deligned to have been read as detached pieces in the third.

Of equal fervice was Banier to the third voyage of Paul Lucas in-

to Egypt; and that of Cornelius Bruyn, or Le Brun. That of Paul Lucas appeared in 1719, at Rouen, in three vols. 12mo. . With regard to Gornelius Le Brun, his voyage to the Levant was published in 1714, at Amsterdam, in folio: and his voyage to the East Indies came also out in folio, at the same place, 1718. Some bookfellers at Rouen, chusing to reprint them both, intrusted the revising of them to Banier, who made feveral alterations, and added some re-This edition appeared in 1725, in five vols. 4to. but the Dutch one is the best. His engagements with this work were however unable to prevent his application to mythology, his favourite study, the fruits of which appeared during the last ten years of his life, in his translation of "The Metamorphoses of Ovid, with Historical Remarks and Explanations," published 1732, at Amsterdam, in folio, finely ornamented with copper plates, by Picart, and reprinted at Paris 1738, in two vols. 4to; and in his " Mythology, or Fables explained by History," a work full of the most important matter, printed at Paris, 1740, in two different forms, the one in three vols. 4to. and the other in feveral 12mo.

The abbé already began to perceive the attacks of a distemper, which feemed to be conducting him infenfibly to the grave, when fome bookfellers at Paris prevailed on him to superintend the new edition, which they defigned to give of "A general History of the Ceremonies, Manners, and Religious Customs of all the Nations in the World;" a magnificent editi n of which had made it's appearance, about twenty years before that time, in Holland. Banier embarked in this attempt, with l'Abbé le Mascrier, a Jesuit, who had affifted in the French translation from Thuanus. This new edition, which was finished in 1741, in feven volumes folio, is much more valuable than the Dutch one; as there are in it numberless corrections, a large quantity of articles, and feveral new differtations, which are written by these ingenious compilers. The Dutch author, particularly where he mentions the cultoms and ceremonies of the Roman church, is more occupied in attempting to make his readers laugh, than folidly to instruct them. The new editors, whilst they retained these passages, were also careful to amend them. The Abbé Banier died on November 18, 1741, in the 69th year of age.

BANISTER (John), an eminent physician of the fixteenth century. He studied philosophy for some time at Oxford, and afterwards having entered upon the physic line, applied himself entirely to that faculty and surgery. In July, 1573, he took the degree of bachelor in physic, and was admitted to practise. He removed from Oxford to Nottingham, where he lived many years, and was in high esteem for his skill in physic and surgery. He has left several works on this subject. Several years after his death, in 1633, his works were published at London, in quarto, in six books.

BANKES

BANKES (Sir JOHN), lord chief justice of the Common Pleas, in the reign of King Charles I. He was descended from a good family, feated at Kefwick, in Cumberland, where he was born in A. D. 1589. The first part of his education he received at a grammar school in his own county, whence, in 1604, he removed to Queen's college, in Oxford, being then about fifteen, and there for fome time purfued his studies. He left the university without a degree, and taking chambers in Gray's Inn, he applied himself to the law, in which science he quickly became eminent. His extraordinary diligence in his profession, his grave appearance, and excellent reputation, recommended him early to his fovereign Charles I. by whom he was first made attorney to the prince. He was next year, 1630, Lent reader at Gray's Inn; and 1631 treasurer of that In August 1634 he was knighted, and made attorney-general, in the place of Mr. Noy, deceased. He discharged this arduous employment, in those perilous times, with great reputation; till in Hilary term, 1640, he was made chief juffice of the Common Pleas, in the room of Sir Edward Littleton, made lord keeper. In this high station he acted also with universal approbation, remaining at London after the king was compelled to leave it, in order to discharge the duties of his office. On January 31, 1642, the university of Oxford, to manifest their high respect for him, created him doctor of laws. His majesty also caused him to be fworn of his privy council, and always testified a great regard for his advice. In the fummer circuit he lost all his credit at Westminster; for, having declared from the bench at Salisbury, that the actions of Eslex, Manchester, and Waller, were treasonable, the commons voted him and the rest of the judges in that sentiment traitors. In the mean time, Lady Bankes, with her family, being at Sir John's feat, Corffe castle, in the isle of Purbeck, in Dorsetfhire, the friends of the parliament, who had already reduced all the fea coast but that place, resolved to reduce it likewise. The courageous Lady Bankes, though the had about her only her children, & few fervants and tenants; and little hopes of relief, yet refused to furrender the fortress. Upon this Sir W. Earl and Thomas Trenchard, Efq. who commanded the parliament forces, had recourse to very rough measures. Thrice they attempted the place by furprize, and as often were repulfed with lofs; though the first time Lady Bankes had but five men in the place, and during the Then they interwhole time her garrison never exceeded forty. dicted her the markets, and at length formally befieged the house with a very confiderable force, a train of artillery, and a great quantity of ammunition. This forced the little town dependant on the castle to surrender, which inclined the besiegers to think the bufiness done; but Lady Bankes, taking advantage of this remissness, procured a supply of provision and ammunition, which enabled her still to hold out. At last the gallant earl of Carnarvon, having

with a confiderable body of horse and dragoons cleared a great part of the west, came into the neighbourhood of Purbeck, whereupon Sir W. Earl raised his siege, August 4, 1643, so precipitately, that he left his tents standing, together with his ammunition and artillery, all which fell into the hands of Lady Bankes's houshold. There is no question but this action was very pleasing to the king at Oxford, where Sir John continued in the discharge of his duty, as a privy counsellor, till the last day of his life, viz. Dec. 28, 1644.

BANKS (JOHN), was bred an attorney at law, and belonged to the fociety of New Inn. The dry study of the law, however, not being fo fuitable to his natural disposition as the more elevated flights of poetical imagination, he quitted the pursuit of riches in the inns of court, for the paying his attendance on those ragged jades the muses, in the theatre. Here, however, he found his rewards by no means adequate to his deferts; his emoluments at the best were precarious, and the various successes of his pieces too feelingly convinced him of the error in his choice. This, however, did not prevent him from purfuing with cheerfulness the path he had taken; his thirst of fame, and warmth of poetic enthusiam, alleviating to his imagination many disagreeable circumstances, which indigence, the too frequent attendant on poetical pursuits, often threw him into. His turn was entirely to tragedy; his merit in which is of a peculiar kind: for at the fame time that his language must be confessed to be extremely unpoetical, and his numbers uncouth and inharmonious, nay, even his characters very far from being strongly marked or distinguished, and his episodes extremely irregular, yet it is impossible to avoid being deeply affected at the representation, and even at the reading of his tragic pieces. This is owing, in the general, to an happy choice of his subjects, which are all borrowed from history, either real or romantic; and indeed the most of them from circumstances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having fome degree of relation to ourfelves, we are apt to receive with a kind of partial prepoffession, and a pre-determination to be pleased. He has constantly chosen, as the basis of his plays, such tales as were in themselves, and their well-known catastrophes, most truly adapted to the purposes of the He has indeed but little varied from the frictness of historical facts, yet he feems to have made it his constant rule to keep the scene perpetually alive, and never suffer his characters to droop. His verse is not poetry, but prose run rnad; yet will the false gem fometimes approach so near in glitter to the true one, at least in the eyes of all but the real connoisseurs (and how small a part of an audience are to be ranked in this class will need no ghost to inform us), that bombast will frequently pass for the true sublime, and where it is rendered the vehicle of incidents in themselves affecting, and in Vol. I.

which the heart is apt to interest itself, it will perhaps be found to have a stronger power on the human passion, than even that property to which it is in reality no more than a bare succedaneum. And from these principles it is that we must account for Mr. Banks's writings having, in the general, drawn more tears from, and excited more terror in, even judicious audiences, than those of much more correct and more truly poetical authors. The tragedies he has left behind him are seven in number, yet sew of them have been performed for some years past, excepting "The Unhappy Favourite, or Earl of Essex," which continued till very lately a stock tragedy at both theatres. The writers on dramatic subjects have not ascertained either the year of the birth, or that of the death, of this author. His last remains, however, lie interred in the church of St. James, Westminster.

BAPTIST (JOHN), also furnamed MONNOYER, a painter of some note, who resided many years in England, was born at Lisse in Flanders, in 1635. He was brought up at Antwerp, where his buliness was history painting; but finding that his genius more strongly inclined him to the painting of flowers, he applied his talents in that way, and in that branch became one of the greatest When Le Brun had undertaken to paint the palace of Verfailles, he employed Baptist to do the flower part, wherein he displayed great excellence. The duke of Montague being then ambassador in France, and observing the merit of Baptist's performances, invited him over into England, and employed him, in conjunction with La Fosse and Rousseau, to embellish Montague-house, which is now the British Museum; the repository of many curiosities of art and nature, and the repository also of many of the finest productions of Baptist. A celebrated performance of this artist is a looking-glass preserved in Kensington-palace, which he decorated with a garland of flowers for Queen Mary; and it is mentioned as a remarkable circumstance, that her majesty sat by him during the greatest part of the time that he was employed in painting it. He painted for the duke of Ormond fix pictures of East Indian birds after nature, which were in that nobleman's collection at Kilkenny, in Ireland, and afterwards came into the possession of Mr. Pil-He died in England, in the year 1699, and was buried kington. in London.

He had a fon, named Anthony Baptist, who also painted flowers;

and, in the style and manner of his father, had great merit.

There was also another painter, known by the name of John Baptist, whose surname was Gaspars, and who was commonly called Lely's Baptist. He was born at Antwerp, and was a disciple of Thomas Willeborts Boschaert. During the civil war he came to England, and entered into the service of General Lambert; but after the Restoration he was employed by Sir Peter Lely, to paint the attitudes

attitudes and draperies of his portraits. He was engaged in the fame business under Riley and Sir Godfrey Kneller. He drew well, was considered as an excellent judge of painting, and was eminent for his designs for tapestry. He died in 1691.

BARATIER (JOHN PHILIP), a prodigy of his kind, and whom Baillet, if he had lived in his time, would have placed at the head of his "Enfans Celebres," was born at Schwoback, in the Margravate of Brandenburgh Anspach, the 19th of January, 1720-21. His father, Francis, had quitted France, for the sake of protessing the religion of Calvin, and was then pastor of the Calvinist church of Schwoback. He took upon himself the care of his son's education, and taught him languages without study, and almost without his perceiving that he was learning them, by only introducing words of different languages, as it were casually, into conversation with him. By this means, when he was but four years old, he spoke every day French to his mother, Latin to his father, and High Dutch to the maid, without the least perplexity to himself, or the least consusion of one language with another.

The other languages of which he was master he learnt by a method yet more uncommon; which was, by only using the Bible in the language he then proposed to learn, accompanied with a translation. Thus he understood Greek at six, and Hebrew at eight years of age; insomuch that he could, upon the opening of the book, and without a moment's hesitation, translate the Hebrew Bible into Latin or French. He was now very desirous of reading the Rabbins, and prevailed with his father to buy him the great Rabbinical Bible, published at Amsterdam, 1728, in four volumes, solio; which he read with great accuracy and attention, as appears from his account of it, inserted in the 26th volume of the "Bibliotheque Germanique." In his eleventh year, he published the "Travels

of Rabbi Benjamin," translated from Hebrew into French. He afterwards applied himself to the study of the Fathers and the councils, of philosophy, mathematics, and, above all, of astronomy. This boy, as he really was, formed schemes for finding the longitude, which he fent in January, 1735, to the Royal Society at London; and though these schemes had been already tried, and found infufficient, yet they exhibited fuch a specimen of his capacity for mathematical learning, that the Royal Society of Berlin admitted him the same year, as one of their members. Notwithstanding these avocations and amusements, he published the very same year a most learned theological work, entitled, "Anti Artemonius:" it was written against Samuel Crellius, who had affumed the name of Artemonius, and the subject is the text at the beginning of St. John's gospel. In 1735, too, he went with his father to Hall; at which university he was offered the degree of master of arts, or, as they call it, doctor in philosophy. Baratier drew up that night Z z 2

fourteen theses in philosophy and the mathematics, which he sent immediately to the press; and desended the next day so very ably, that all who heard him were delighted and amazed: he was then admitted to his degree. He went also to Berlin, and was presented to

the king of Prussia, as a prodigy of erudition.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances. He was now, in his 19th year, collecting materials for a very large work, "Concerning the Egyptian Antiquities;" but his constitution, naturally weak and delicate, and now impaired by intense application, began to give way, and his health to decline. Cough, spitting of blood, fever on the spirits, head-ach, pains at the stomach, oppressions at the breaft, frequent vomitings, all contributed to destroy him; and he died at his father's house at Hall, the 5th of October, 1740, in the twentieth year of his age. He was naturally gay, lively, and facetious; and he neither lost his gaiety, nor neglected his studies, till his distemper, ten days before his death, deprived him of the use of his limbs. He was a wonderful proof how much in a short time may be performed by indefatigable diligence; and yet it is remarkable, that he passed twelve hours in bed till he was ten years old, and ten hours from thence to the time of his death; so that he spent

nearly half his life in fleeping.

He was not only mafter of many languages, but skilled almost in every science, and capable of distinguishing himself in every profesfion, except that of physic; towards which having been discouraged by the diversity of opinions among those who consulted upon his disorders, and also by the inefficacy of their applications, he had conceived a diflike, and even an averfion. His learning, however vaft. had not depressed or overburdened his natural faculties, for his genius appeared always predominant; and when he inquired into the various opinions of the writers of all ages, he reafoned and determined for himself, having a mind at once comprehensive and delicate, active and attentive. He was able to reason with the metaphysicians on the most abstruct questions, or to enliven the most unpleasing subjects by the gaiety of his fancy. He wrote with great elegance and dignity of style. He was no imitator, but struck out new tracts, and formed original systems. He had a quickness of apprehension, and firmness of memory, which enabled him to read with incredible rapidity, and at the fame time to retain what he had read, fo as to be able to recollect and apply it. He turned over volumes in an inflant, but feldom made extracts, being always able to find at once what he wanted. He read over in one winter twenty vast folios; and the catalogue of the books which he had borrowed comprised forty-one pages in quarto, the writing close, and the titles abridged. He was a constant reader of literary journals.

Upon the whole, Baratier was a most extraordinary person; and, in an uncivilized and ignorant age, might either have been worshipped

as a missionary, or burnt as a forcerer.

BARBARUS, or BARBARO (HERMOLAUS), a man of great learning, was born at Venice, 1454. In the early part of his life he was intrusted with many honourable employments: he was fent by the Venetians to the emperor Frederic, and to his fon Maximilian, king of the Romans. The speech which he made to these two princes at Bruges, in 1486, was published, and dedicated to Carondelet, secretary to Maximilian. He was ambassador from the republic of Venice to pope Innocent VIII. when the patriarch Aquileia died: his holiness conferred the patriarchate upon Hermolaus, who was so imprudent as to accept of it, notwithstanding he knew that the republic of Venice had made an express law, forbidding all the miniiters they fent to Rome to accept of any benefice. Hermolaus excused himself, by saying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who fignified to him that he must renounce the patriarchate, and if he refused to comply, that Zachary Barbarus, his father, should be degraded from all his dignities, and his effate confifcated. Zachary was a man pretty much advanced in years, and filled one of the chief posts of the commonwealth. He employed all the interest in his power to gain the confent of the republic to his fon's being patriarch; but all his endeavours having proved ineffectual, he died of grief.

Hermolaus was esteemed a good writer. At the request of Theodoric Flas, physician of Nuis, he composed a treatise on the agreement of astronomy with physic. He was very well skilled in Greek, of which he gave a proof in his "Themistius," in his paraphrase on Aristotle, and his translation of Dioscorides, to which is added a very large commentary. He is said likewise to have translated two treatises of Plutarch. He had also formed a design to translate all the works of Aristotle, but nothing of this kind ever appeared, except the "Rhetoric," which was published after his death. He was also esteemed a good poet, and amongst other poetical pieces was one of six hundred verses, entitled, "De Re Uxoria:" his grandsather had written a piece in prose, with the same title. Of all his works, as a commentator, that upon Pliny gained him the most reputation: he is said to have corrected above a thousand passages in this author, and to have restored above three hundred in Pomponius

Mela. Hermolaus died at Rome, 1493.

BARBERINI (FRANCIS), an excellent poet, was born at Barberino, in Tuscany, 1264. The greatest part of his works are lost, but his poem entitled "The Precepts of Love," having been preferved, is sufficient to shew the genius of Barbarini for poetry. If we judge of this piece by it's title, we may be apt to imagine it of the same kind with that of Ovid, "De Arte Amandi;" but in this we shall be much mistaken, for there is nothing more moral and instructive

instructive than this poem of Barberini. It was published at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and as there are in the poem many words which are grown obsolete, he added a glossary to explain them.

BARBEYRAC (JOHN), was born the 15th of March, 1674, at Bariers, a city of Lower Languedoc, in France. He went to Laufanne in 1686 with his father; and in 1697 was at Berlin, where he taught philosophy at the French college. At the desire of his father, he applied himself at first to divinity, but afterwards quitted it, and gave himself up to the study of the law, especially that of nature and nations. In 1710 he was invited to Laufanne, to accept of the new profesforship of law and history, which the magistrates of Bern had instituted, and he enjoyed it for seven years, during which time he was thrice rector. In 1713 he was elected a member of the Royal Society of Sciences at Berlin; and in 1717 chosen professor of public and private law, at Groningen. He translated into French the two celebrated works of " Pufendorf," his "Law of Nature and Nations," and his " Duties of a Man and Citizen:" he wrote excellent notes to both these performances, and to the former he gives an introductory preface. He translated also the two discourses of Mr. Noodt, "Concerning the power of a fovereign, and liberty of conscience," and several of Tillotson's sermons. The piece entitled, "Traite de Jeu," printed at Amsterdam in 1709, is also of his compolition; belides feveral critical and literary remarks, inferted in different journals, and some academical discourses, published at Geneva, Laufanne, and Amsterdam. He published also, in 1724, a translation into French of Grotius's treatife, " De Jure Belli ac Pacis," with large and excellent notes. He died in 1729.

BARCLAY, BARCLEY, BARKLAY, or DE BARKLAY (ALEXANDER), an elegant writer of the fixteenth century, born in Scotland, according to Dr. Mackenzie, but Mr. Pits and Mr. Wood make him a native of England; the latter affirming that he was born in Somersetshire, at a village called Barclay. The time of his birth is not afcertained, nor is it known where he received the first part of his education. We are only told that he was entered at Oriel college, Oxford, when Thomas Cornish, afterwards bishop of Tyne, was provolt of that house. After he had studied some time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he studied with great affiduity, and read all their best authors, wherein he made a most surprizing proficiency, as appeared by many excellent translations, which he published. Upon his return to England, the provost of Oriel, who had been his patron at college, having been preferred to the bishopric of Tyne, made him his chaplain, and afterwards appointed him one of the priests of the college: but Bishop Cornish Cornish dying soon after, he entered in the order of St. Benedict, and afterwards, as some say, became a Franciscan. We are told, also, that he was a monk of Ely; and that, upon the dissolution of this monastery, he had the vicarage of St. Matthew, at Wokey, in Worcestershire, bestowed upon him. He was also presented to the living of Much Baddow, or Baddow Magna, in the county of Essex; and these, according to Mr. Wood, where all the preserments he ever enjoyed: but another writer tells us, that the dean and chapter of London conferred upon him the rectorship of Allhallows, Lombard-street, but that he did not enjoy it above six weeks. He lived to an advanced age, and died at Croydon.

BARCLAY (WILLIAM), a learned civilian, born at Aberdeen. in Scotland, was much in favour with Queen Mary Stuart, and had great reason, therefore, to expect preferment; but the missortunes of this princess having disappointed all his expectations, he went to France in 1573; and, though he was then thirty years of age, began to study law at Bourges; afterwards he took his doctor's degree there, and, as he was a man of quick parts and great affiduity, he foon became able to teach the law. About this time the duke of Lorrain having founded the university of Pontamousson, gave him the first professorship, and appointed him counsellor in his councils, and master of the requests of his palace. In 1581 Barclay married a young lady of Lorrain, by whom he had a fon, who became afterwards the cause of animosity betwixt his father and the Jesuits. The youth being endowed with a fine genius, they used their utmost endeavours to engage him in their fociety, and had very nigh fucceeded, when the father discovered their intentions. He was greatly displeased at the Jesuits, who resented it as highly on their part, and did him fo many ill offices with the duke, that he was obliged to leave Lorrain. He went to London, expecting King James would give him fome employment: his majesty accordingly offered him a place in his council, with a confiderable allowance; with this condition, however, that he should embrace the religion of the church of England; but this he declined, from his attachment to the Romish religion. He returned to France in 1604, and accepted of a professorship in civil law, which was offered him by the university of Angers. He read lectures there with great applause till his death, which happened about 1605.

BARCLAY (John), fon of the preceding, born in France, 1582, at Pontamousson, where his father was professor. He studied under the Jesuits, who, as we have mentioned above, became so fond of him, on account of his capacity and genius, that they used their utmost endeavours to engage him in their society, which was the reason of his father's breaking with them, and of his retiring with his son to England. Soon after his arrival in England, John Barclay wrote

wrote a Latin poem on the coronation of King James, and in 1603 dedicated the first part of his "Euphormio" to his majesty. The king was highly pleased with these two pieces, and would have been glad to have retained young Barclay in England; but his father, not finding things answer his expectations, took a resolution of returning to France, and being asraid of his son's becoming a Protestant, he insisted on his going along with him. John continued at Angers till the death of his father, when he removed to Paris, where he married, and soon after went to London. After ten years residence in London, he went to Paris again. The year following he went to Rome, being invited thither by Pope Paul V. from whom he received many civilities, as he did likewise from Cardinal Bellarmin. He died at Rome, 1621.

BARCLAY (ROBERT), an eminent writer amongst the Quakers, born at Edinburgh, 1648. The troubles in Scotland induced his father, Colonel Barclay, to fend him, while a youth, to Paris, under the care of his uncle, principal of the Scots college; who, taking advantage of the tender age of his nephew, drew him over to the Romish religion. His father being informed of this, fent for him in 1664. Robert, though now only fixteen, had gained a perfect knowledge of the French and Latin tongues, and had also improved himself in most other parts of knowledge. Several writers amongst the Quakers have afferted that Colonel Barclay had embraced their doctrine before his fon's return from France, but Robert himself has fixed it to the year 1666. Our author foon after became also a profelyte to that feet, and in a short time distinguished himself greatly by his zeal for their doctrines. His first treatise in defence of them appeared at Aberdeen, 1670. It was written in so sensible a manner, that it greatly raised the credit of the Quakers, who began now to be better treated by the government than ever before. In a piece he published in 1672, he tells us that he had been commanded by God to pals through the streets of Aberdeen in fackcloth and ashes, and to preach the necessity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greatest agonies of mind till he had fulfilled this command. In 1675 he published a regular and systematical discourse, explaining the tenets of the Quakers, which was univerfally well received. Many of those who opposed the religion of the Quakers, having endeavoured to confound them with another feet, called the Ranters, our author, in order to shew the difference betwixt those of his perfualion and this other fect, wrote a very fensible and instructive In 1676 his famous "Apology for the Quakers" was published in Latin at Amsterdam, 4to. His "Theses theologica," which are the foundation of this work, had been published fome time before. He translated his Apology into English, and published it in 1678. This work is addressed to Charles II. and the

manner in which he expresses himself to his majesty is very remarkable. Amongst many other extraordinary passages, we meet with the following: "There is no king in the world who can fo experimentally teltify of God's providence and goodness, neither is there any who rules fo many free people, fo many true Christians, which thing renders thy government more honourable, thyfelf more confiderable, than the accession of many nations filled with slavish and Superstitious souls. Thou hast tasted of prosperity and adversity; thou knowest what it is to be banished thy native country, to be over-ruled as well as to rule and fit upon the throne; and being oppressed, thou hast reason to know how hateful the oppressor is both to God and man: if, after all those warnings and advertisements. thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy diffress, and give up thyself to follow lust and vanity, furely great will be thy condemnation." These pieces of his, though they greatly raised his reputation amongst perfons of sense and learning, yet they brought him into various difputes, and one particularly with some considerable members of the university of Aberdeen, an account of which was afterwards published. In 1677, he wrote a large treatise on universal love. were his talents entirely confined to this abstracted kind of writing. as appears from his letter to the public ministers of Nimeguen. In 1679, a treatife of his was published in answer to John Brown: he wrote also the same year a vindication of his "Anarchy of the Ranters." His last tract was published in 1686, and entitled "The Possibility and Necessity of the inward and immediate Revelation of the Spirit of God towards the Foundation and Ground of true Faith, proved in a Letter written in Latin to a Person of Quality in Holland, and now also put into English." He did great service to his fect by his writings over all Europe. He travelled also with the famous Mr. Penn through the greatest part of England, Holland, and Germany, and was every where received with great respect. When he returned to his native country, he spent the remainder of his life in a quiet and retired manner. He died at his own house at Ury, on the 3d of October, 1690, aged forty-one years.

BARKHAM (Dr. JOHN), a learned divine and antiquary, born at Exeter about 1572, bred at Oxford, possessed successively of several preferments, and dying at Bocking in Essex, of which he was rector and dean, 1642. Though not very distinguished, he was yet a very accomplished man; an exact historian, a good herald, a great antiquary, and had an excellent collection of coins and medals, which he gave to Archbishop Laud, and which Laud gave to the university of Oxford. He was concerned in several works, though he never published his name. The historian Speed, at the conclusion of his work, makes his acknowledgments for the assistance he had from Barkham; whom he stiles "a gentleman, composed of learning, Vol. I.

virtue and courtefy." The reigns of John and Henry II. are reckoned to be chiefly of his writing. He had also the chief hand in "Guillam's Display of Heraldry," published in 1610, solio.

BARLÆUS (GASRARDUS), an excellent Latin poet, born at Antwerp, 1584, studied eight years at Leyden. Bertius, the subprincipal of his college, having been appointed principal, recommended Barlæus to be his fucceffor, who was accordingly named fub-principal, and some time after made professor of logic in the university of Leyden; but he interested himself so much in the disputes of the Arminians, that he lost his professorship as foon as the opposite party prevailed in the fynod of Dort. He now applied himself to physic, and in two years took a doctor's degree at Caen, but scarce ever practised. In 1631, the magistrates of Amsterdam having erected a feminary, offered him the profesforship of philofophy, which he accepted, and discharged with great honour. He published several sharp controversial pieces against the adversaries of Arminius; and being looked upon as a favourer of that feet, many people murmured against the magistrates of Amsterdam for entertaining fuch a professor. He was continued however in his profesforship till his death, which happened in 1648. We have a volume of orations of his, which he pronounced on different occasions; they are admired for their style and wit, but his poetical compositions are what chiefly raifed his reputation. His letters were published after his death, in two volumes. His history or relation of what paffed in Brazil, during the government of Count Maurice of Nassau, was published in 1647.

He had a brother, Lambert Barlæus, professor of Greek at Leyden, which language he spoke, it is said, as readily as his native tongue. He died in 1655, leaving some useful notes upon the "Timon" of Lucian, and a good commentary upon the "Theogony" of Hesiod.

BARLOWE (Thomas), a very learned English bishop, born at Langhill in Westmoreland, 16c7. He was educated at the free-school at Appleby, and sent from thence in 1624, to Queen's college, Oxford, where he took his degree of master of arts in 1633, and the same year was chosen fellow of his college. In 1635, he was appointed metaphysic reader in the university; and his lectures being much approved, they were published for the use of the students. When the garrison of Oxford surrendered to the parliament 1646, he submitted to those in power, and sound means to preserve his fellowship; yet we find that he wrote a very ludicrous account of the parliamentary visitation. In 1652, he was elected head-keeper of the Bodleian library. In 1657, he took the degree of bachelor in divinity; and the same year was chosen provost of his college. After the Restoration of Charles II. he was chosen one of the commissioners for restoring the members ejected in 1648. In 1660, he

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was created doctor in divinity, and chosen Margaret professor of divinity; and this same year he wrote "The Case of a Toleration in Matters of Religion, addressed to the samous Robert Boyle, Esq."

In 1661, he was appointed archdeacon of Oxford.

As Barlowe was a person eminent for his skill in the civil and canon law, he was often applied to in cases of conscience about marriage. It was upon such an occasion that, in 1671, he wrote Mr. Cottington's case of divorce. Upon the death of Dr. W. Fuller bishop of Lincoln, which happened April 22, 1675, he obtained a grant of that bishopric, and the 27th of June following was consecrated at Ely-house chapel. After the popish plot was discovered September 1678, he published several pieces against the Roman catholic religion. He distinguished himself also for his zeal against popery in the house of lords. When the examination relating to the plot was going on, a bill was brought into the house of commons, requiring all members, and all fuch as might come into the king's court or presence, to take a test against Popery. In this, transubstantiation was renounced, and the worship of the virgin Mary and the faints, as practifed in the church of Rome, was declared idolatrous. It passed in the house of commons without any difficulty; but in the house of lords, Dr. Peter Gunning, bishop of Ely, maintained that the church of Rome was not idolatrous. He was answered by Bishop Barlowe. Mr. Wood charges him on this oecasion with inconsistency in his conduct, and tells us, that though he had before been a feeming friend to the Papists, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expressing his affection towards him. However that be, after the Revolution he was one of those who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices those of the clergy who refused the oaths.

Bishop Barlowe was somewhat particular in regard to some of his notions, being entirely addicted to the Aristotelian philosophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philosophy: he was likewise a rigid Calvinist; and his great attachment to Calvin's doctrine engaged him in a public opposition to some of Mr. Bull's works. He died at Buckden in Huntingdonshire, October 8, 1691, in the eighty-fifth year of his age, and was buried the 11th of the said month, on the north side of the chancel belonging to that

church.

BARLOWE (WILLIAM), a learned bishop in the fixteenth century, was at first a monk in the Augustin-monastery of St. Osith in Essex. There he was educated in learning, and at Oxford, where the religious of that order had an abbey and a priory; and, arriving to a competent knowledge of divinity, was made doc-

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tor in that faculty. He was afterwards prior of the canons of his order at Bisham in Berkshire, and by that title was fent on an embaffy to Scotland, in 1535. At the diffolution of the monasteries, he readily refigned his house, and prevailed upon many abbots and priors to do the like. Having by this means ingratiated himfelf with the king, he was appointed bishop of St. Asaph; and the temporalities being delivered to him on the second of February, 1535, he was consecrated the twenty-second of the same month. Thence he was translated to St. David's, in April 1536, where he formed the project of removing the episcopal see to Caermardhyn, as being more in the midst of the diocese, but without success. In 1547, he was translated to Bath and Wells; but being a zealous professor and preacher of the Protestant religion, he was, in 1553, upon Queen Mary's accession to the throne, deprived of his bishopric, on pretence of his being married. He was, likewife, committed to the Fleet, where he continued prisoner for some time: at length, finding means to escape, he retired, with many others, into Germany, and there lived in a poor condition, till Queen Elizabeth's happy inauguration. Returning then to his native country, he was not reflored to his fee, but advanced to the bishopric of Chichester, in December 1559; and, the next year, was made the first prebendary of the first stall in the collegiate church of Westminster, founded by Queen Elizabeth; which dignity he held five years with his bishopric. This learned bishop was the author of Christian Homilies, a book of Cosmography, and some other pieces. He died in August, 1568, and was buried in Chichester-cathedral. What is most remarkable concerning him, is, that by his wife Agatha Wellesbourne he had five daughters, who were all married to bishops, namely. 1. Anne, married first to Austin Bradbridge, and afterwards to Herbert Westphaling, bishop of Hereford. 2. Elizabeth, wife of William Day, dean of Windsor, afterwards bishop of Winchester. 3. Margaret, wife of William Overton, bithop of Litchfield and Coventry. 4. Frances, married first to Matthew Parker, younger fon of Matthew Parker, archbishop of Canterbury, and afterwards to Toby Matthew, archbishop of York. 5. Antonia, wife of William Wickham, bithop of Winchester. He had also fix sons, of one of whom we shall give an account in the next article.

BARLOWE (WILLIAM), fon of the last mentioned William Barlowe, bishop of St. David's, was born in Pembrokeshire. In 1560, he was admitted at Baliol college, Oxford, and four years after took a degree in arts. In 1573, he took orders, and was made prebendary of Winchester. In 1588, he was made prebendary of Litchfield; but he quitted it for the place of treasurer in the same church, in 1589. He afterwards became chaplain to Prince Henry, and at length archdeacon of Salisbury, 1614. He is remarkable for having been the first that wrote on the nature and properties of the loadstone.

loadstone, twenty years before Gilbert published his book on that subject. He was the first that made the inclinatory instrument transparent, and to be used hanging, with a glass on both sides. Moreover, he suspended it in a compass-box, where, with two ounces weight, it was made fit for use at sea. It was he likewise who found out the difference between iron and steel, and their tempers for magnetical uses. He also discovered the right way of touching magnetical needles; and of piercing and cementing of loadstones: finally, he was the first that shewed the reasons why a loadstone, being double-capped, must take up so great a weight. He died in 1625.

BARNARD (Sir John). His first appearance on the public stage, on which he afterwards made such a distinguished sigure, was in the year 1722, when he was chosen one of the representatives in parliament for the city of London; a trust which he continued to enjoy during six succeeding parliaments, and which he always discharged with equal integrity and ability. In 1725, he received the thanks of the common council, for opposing a bill introducing a change in the method of conducting elections in the city of London. In 1727, he was chosen alderman of Dowgate ward; and the next year prepared and presented to the commons a bill for the better regulation and government of seamen in the merchant service.

In 1730, the court of Vienna having begun a negociation in England for a loan of 400,000 pounds, a bill was proposed and enacted, prohibiting all his majefty's subjects from lending any sum of money to any foreign prince whatever, without licence obtained from his majesty, under his privy seal, or some greater authority. Violent opposition was made to this bill, by a great number of members; among whom Mr. John Barnard (for the dignity of knighthood he obtained afterwards by his own merit) made no inconfiderable figure. He observed, that if the bill should pass in it's present form, it would, in his opinion, open a channel for the Dutch to carry on a very lucrative branch of bufiness to the prejudice of England: that the bill ought absolutely to name the emperor as the power prohibited to borrow; for that otherwife, all the other states of Europe would think themselves equally affected by this act, which would give it the air as if England was at war with all the world: that he was by no means for making the Exchequer a court of inquifition: he conceived it to be equally odious and unconstitutional, that subjects should be obliged to accuse themselves, and thereby incur the most fevere penalties.

In the debate upon the famous excise scheme, projected by Sir-Robert Walpole, in 1733, Sir John shewed himself not more zealous for the trade of his country, than for the honour of those by whom it was principally conducted. While this affair was depending in parliament, the merchants of London, having been convened

by circular letters, repaired to the lobby of the house of commons, in order to solicit their friends to vote against the bill. Sir Robert Walpole, piqued at the importunity of these gentlemen, threw out some reslections against the conduct of those whom he supposed to have been the means of bringing them thither; and at the same time infinuated, that the merchants themselves could be considered in no other light than that of STURDY BEGGARS. This expression was highly resented by all those in the opposition, and particularly by Sir John Barnard. In a word, he made so strenuous an opposition to this unpopular and unconstitutional scheme, that, in conjunction with other members, he obliged the ministry entirely to lay it aside.

In 1735, he moved for leave to bring in a bill to limit the number of play-houses, and restrain the licentiousness of players, which was now increased to an amazing degree; and though the bill miscarried at that time, it was yet, about two years after, enacted into a law, which still continues in force. In 1736, he ferved with his brother-in-law, Sir Robert Godschall, knight, alderman of Bishopsgate-ward, the office of sheriff of the city of London and county of Middlefex. In 1737, he formed a scheme for reducing the interest on the national debt; a project, which, though it did not at that time fucceed, was, nevertheless, afterwards carried into execution, to the great emolument of the trading part of the nation. In 1738, he ferved the high office of lord-mayor of London; and during his mayoralty had the misfortune to lofe his lady, who was buried in a very grand manner at Clapham church. Upon the death of Sir John Thompson, knt. in 1749, he removed pursuant to an act of common-council, and took upon him the office of alderman of Bridgeward-without, and then became in name, as he might already be considered in reality, the father of the city; and in July 1758, to the inexpressible regret of his brother aldermen, and of all his fellow-citizens, he refigned his gown.

The same year, upon the motion of Sir Robert Ladbroke, then father of the city, the thanks of the court of aldermen were given to

Sir John Barnard.

Upon his refigning the office of alderman, he retired in a great measure from public business, and having again received the thanks of the court of aldermen, continued to live chiefly in a private manner at Clapham; where, after having attained near the age of eighty, he died the 29th of August, 1766.

BARNES, (Joshua), a learned divine, professor of the Greek language at Cambridge, born in London the 10th of January, 1654. He received the first part of his education at Christ's Hospital, from whence he went to Cambridge, December the 11th, 1671, and was admitted a servitor in Emanuel college. He distinguished himself very early by his knowledge of the Greek, and by some poems in Latin and English, written before he went to the university. In

1675,

1675, he published at London a piece entitled "Gerania," or a new discovery of the little fort of people called pygmies. June the 7th, he was elected fellow of Emanuel college; and the year following he published in 8vo. his "Poetical Paraphrase on the History of Esther." In 1688, he published "The Life of King Edward III." dedicated to King James II. In 1694, came out his edition of " Euripides," dedicated to Charles duke of Somerset. In 1700, Mrs. Mason of Hemmingsord near St. Ives, in Huntingdonshire, a widow lady, between forty and fifty, with a jointure of 2001. per annum, who had for some time been a great admirer of him, came to Cambridge: the defired leave to fettle a hundred pounds a year upon him after her death; which he politely refused, unless she would likewise condescend to make him happy with her person, which was not very engaging. The lady was too obliging to refuse any thing to Joshua, "for whom," she said, " the sun stood still," and soon after married him. His "Anacreon" was printed at Cambridge, in 1705, and dedicated to the duke of Marlborough. In 1710, he published his Homer. He died August 3, 1712, aged fifty-feven.

BARO, or BARON (PETER), a learned divine, born at Estampes in France; but being of the Protestant religion, was obliged to leave his native country in order to avoid perfecution. He removed to England, where he was kindly received and generously supported by lord treasurer Burleigh, who admitted him into his family. He atterwards fettled in Cambridge, upon the invitation of Dr. Pierce, master of Peter-house. In 1574, he was chosen the lady Margaret's professor at Cambridge, which he enjoyed for some years very quietly; but, on account of some opinions which he held, a party was at length formed against him in the university. At this time absolute predestination in the Calvinistical sense was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, regius professor of divinity, Dr. Humphry Tindal, and most of the senior members of the university. Dr. Baro had a more moderate notion of that doctrine: and this occafioned a contest between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his fermons. However, after fome papers had paffed between them, the affair was dropped.

The next dispute he was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the university to Archbishop Whitgist to complain that Pelagianism was gaining ground in the university; and, in order to stop the progress of it, they defired confirmation of some propositions they had brought along with them. These accordingly were established and approved by the archbishop, the bishop of London, the bishop elect of Bangor, and some other divines; and were afterwards known by the title of the Lambeth Articles. They were im-

mediately

mediately communicated to Dr. Baro, who, difregarding them, preached a fermon before the university, in which, however, he did not fo much deny, as moderate those propositions: nevertheless his adversaries judging of it otherwise, the vice-chancellor consulted the fame day with Dr. Clayton and Mr. Chadderton, what should be The next day he wrote a letter to the archbishop of Canterbury; who returned for answer, that they should call Baro before them, and require a copy of his fermon, or at least cause him to set down the principal heads thereof. Baro, finding what offence was taken at his fermon, wrote to the archbishop; yet, according to his grace's directions, was cited before Dr. Goad the vice-chancellor in the confiftory, when feveral articles were exhibited against him. Though he had many friends and adherents in the university, he met with fuch uneafiness, that, for the fake of peace, he chose to retire to London, and fixed his abode in Crutched Friars, where he died, and was buried in the church of St. Olave, Hart street.

BARON (BONAVENTURE), whose true name was Fitz-Gerald, was descended from a branch of the Fitz-Geralds of Burnchurch in the county of Kilkenny. He has been more remarkable in the learned world for his maternal genealogy, being the fon of a fifter of Luke Wadding, that eminent Franciscan triar, who, in the last century, demonstrated his great abilities and industry, by many voluminous treatifes of genius and labour. His uncle Wadding took great care of his education in his youth, which he faw rewarded by an uncommon diligence; and when he was of a proper age procured his admission into the Franciscan order, and fent for him to Rome; where he lived under his own eye, in the college of St. Isidore, a fociety of that order founded by himself in 1625, for the education of Irith students in the study of the liberal arts, divinity, and controverly, to ferve as a feminary, out of which the miffion into England, Scotland, and Ireland, might be supplied. Baron, after some time, grew into high reputation, and became especially remarkable for the purity of his Latin style, which first fell under the notice of the public, by means of the ignorance of a Roman cardinal; from which time his fame increased, and he became the author of many books both in profe and verie. He was for a confiderable time prælector of divinity in the college aforefaid, and in all resided at Rome about fixty years, where he died on the 18th of March, 1696.

BARONIUS (CÆSAR), born October 31ft, 1538, at Sora, an epifcopal town in the kingdom of Naples, received the first part of his education at Veroli, whence he went to study law at Naples; but the troubles in this country obliged his father to carry him to Rome in 1557, where he was put under the care of Philip of Neri, founder of the Oratory congregation. Some time after, he became a priest, and was sent to establish this new order in the church of

St.

St. John the Baptist, where he continued till 1576, when he was fent to Santo Maria's in Vallicella. In 1573 he was appointed superior of his order, upon the resignation of the sounder. Pope Clement VIII. chose him also soon after for his confessor, and in 1576 made him a cardinal, giving him at the same time the care of the library of the holy apostolic see. Upon the death of Clement VIII. which happened in 1605, he was night being chosen to the pontificate, having had thirty-one voices; but the Spanish saction hindered his election, because, in his "Annals," he asserted the crown of Spain sounded it's claim to Sicily on salse evidence. His application to study wasted him to such a degree, and occasioned such a weakness in his stomach, that towards the end of his life he could hardly digest any nourishment; and he had such a loathing at food, that it was a pain for him to sit down at table. He died the 30th of June, 1607, aged 68.

Baronius was a man of great piety and learning, a strenuous advocate for the Romish church; and he bestowed great labour in clearing up ecclesiastical history. He has left several works, the most remarkable of which is, his "Annales Eccessastici," in twelve vo-

lumes.

BARRINGTON (JOHN SHUTE), lord viscount, a nobleman of confiderable learning, and author of feveral books, was the youngest fon of Benjamin Shute, merchant, youngest fon of Francis Shute, of Upton, in the county of Leicester, Esq. He was born at Theobalds, in Hertfordshire, in 1678, and received part of his education at Utrecht, as appears from a Latin oration which he delivered at that university, and published there in 1698, in quarto. After his return to England, he applied himself to the study of the law in the Inner. Temple. In 1701 he published, but without his name, "An Essay upon the Interest of England, in respect to Protestants diffenting from the established Church," quarto. This was reprinted two years after, with confiderable alterations and enlargements. Some time after this he published another piece, in quarto, entitled, " The Rights of Protestant Diffenters, in two parts." During the profecution of his studies in the law, he was applied to by Queen Anne's. Whig ministry, at the instigation of Lord Somers, to engage the Presbyterians in Scotland to layour the important measure, then in agitation, of an union of the two kingdoms. Flattered, at the age. of twenty-four, by an application which shewed the opinion entertained of his abilities and influence by the greatest lawyer and statesman of the age, he readily sacrificed the opening prospects of his profession, and undertook the arduous employment. The happy execution of it was rewarded, in 1708, by the place of commissioner of the customs; from which he was removed by the Tory administration, in 1711, for his avowed opposition to their principles and conduct. How high Mr. Shute's character flood in the estimation. 3 B Vol. I.

even of those who differed most widely from him in religious and political fentiments, appears from the testimony borne to it by Dr. In the reign of Queen Anne, John Wildman, of Becket, in the county of Berks, Esq. adopted him for his son, after the Roman custom, and fettled his large estate upon him, though he was no relation, and is faid to have been but flightly acquainted with him. Some years after he had another confiderable estate left him by Francis Barrington, of Tofts, Efq. who had married his first cousin, This occasioned him to procure an act of and died without iffue. parliament, purfuant to the deed of fettlement, to assume the name, and bear the arms of Barrington. On the accession of King George he was chosen member of parliament for the town of Berwick-upon-Tweed. July 5, 1717, he had a reversionary grant of the office of master of the rolls, in Ireland, which he surrendered Dec. 10, 1731. King George was also pleased, by privy seal, dated at St. James's, June 10, and by patent at Dublin, July 1, 1720, to create him Baron Barrington, of Newcastle, and Viscount Barrington, of Ardglass. In 1722 he was again returned to parliament as member for the town of Berwick; but in 1723 the house of commons taking into consideration the affair of the Harburgh lottery, a very severe and unmerited censure of expulsion was passed upon his lordship, as subgovernor of the Harburgh company, under the prince of Wales. In 1725 he published, in two volumes, 8vo, his "Miscellanea Sacra; or a new Method of confidering fo much of the History of the Apostles, as is contained in Scripture; in an Abstract of their History, an Abstract of that Abstract, and four critical Esfays." In 1725 he published, in 8vo, "An Essay on the several Dispensa-tions of God to Mankind." He sometimes spoke in parliament, but appears not to have been a frequent speaker. He died at his feat in Berkshire, after a short illness, Dec. 4, 1734, in the 66th year of his age.

He married Anne, eldest daughter of Sir William Daines, by whom he left fix fons and three daughters. William, his eldeft fon, succeeded to his father's honours; was elected, soon after he came of age, member for the town of Berwick, and afterwards for Plymouth; and, in the late and prefent reigns, has passed through the successive offices of lord of the admiralty, master of the wardrobe, chancellor of the exchequer, treasurer of the navy, and secretary at war. Francis, the fecond, died young. John, the third, was a major-general in the army, commanded the land forces at the reduction of the island of Guadaloupe, in 1758, and died in 1764. Daines, the fourth, king's counsel, and one of the justices of the grand fession for the counties of Chester, &c. is author of, 1. Observations upon the Ancient Statutes, 1766; a valuable work, reprinted in the fame year, and again in 1769 and 1775. Naturalists Journal, 1767, quarto. 3. Directions for collecting Specimens of Natural History, 1779, quarto. 4. The AngloSaxon Version of Orosius, with an English Translation and Notes, 1773, 8vo. 5. Several Tracks relative to the Probability of reaching the North Pole, quarto, 1775, &c. which are collected and enlarged in a volume of Miscellanies, 1780, quarto. 6. Proposed Forms of Registers for Baptisms and Burials, 1781, quarto. He is also author or many curious papers in the Philosophical Transactions, and Archæologia; some of which are likewise incorporated in the volume of Miscellanies. Samuel, the fifth, was vice admiral of the white, and greatly distinguished himself in the three last wars. Shute, the fixth, had his education at Eton school, and the university of Oxford; took orders in 1756, the degree of LL. D. in 1762, was promoted to the bishopric of Llandass in 1769, and translated to Salisbury in 1782.

BARROW (Isaac), bishop of St. Asaph in the reign of Charles 11. was fon of Isaac Barrow, of Spiney Abbey, in Cambridgeshire, and uncle of the famous Dr. Isaac Barrow, Master of Trivity College, in Cambridge. He had his education in Peter House, in Cambrige, and became fellow of that college; but was ejected by the Presbyterians, about the year 1543; whereupon going to Oxford, he was appointed one of the chaplains of New College, by the Warden, Dr. Pink. It is faid he was created bachelor of divinity in that university, the 23d of June, 1646; but his name is not to be found in the register. He continued at Oxford till the garrison of that place furrendired to the parliament, after which time he shifted from place to place, and fuffered with the rest of the loyal and orthodox clergy till the restoration of King Charles II. when he was not only restored to his fellowship in Peter House, but elected likewise one of the fellows of Eton college, near Windsor. July the 5th, 1663, he was confecrated bishop of the isle of Man, in Henry the VIIth's chapel, at Westminster; and the year following he was appointed, by Charles earl of Derby, governor of the ille of Man; which office he discharged with great reputation all the time he held that see, and some time after his translation to that of St. Asaph. He held his fellowship of Eton in commendam with the bishopric of Man, and was a considerable benefactor to that island, and especially the clergy thereof. Afterwards going into England for the fake of his health, and lodging in a house belonging to the countess of Derby, in Lancashire, called Cross-hall, he there received the news of his majesty's conferring on him the bishopric of St. Asaph, to which he was translated March the 21st, 1669, and to which diocese he was no inconsiderable benefactor. This worthy prelate died in the 67th year of his age, at Shrewsbury, the 24th of June,

BARROW (Isaac), an eminent mathematician and divine, defeended from an ancient family in Suffolk, and born in London, 3 B 2

October, 1630. He was at the Charter-house school for two or three years, where he discovered more of natural courage than inclination to fludy, being much given to fighting, and fond of promoting it amongst his school-fellows; insomuch that his father, having so little hope of his being a scholar, often wished, if it pleased God to take away any of his children, it might be his fon Isaac: but being removed to Felsted, in Essex, his disposition took a different turn, and he foon made fuch a progress in learning, and every other valuable qualification, that his mafter appointed him tutor to Lord Fairfax, of Emely, in Ireland, who was then his scholar. During his stay at Felsted, he was, upon the 15th of December. 1643, admitted a pensioner of Peter House, in Cambridge, where his uncle, afterwards bishop of Asaph, was then a fellow; but when he went to the university, Feb. 1645, he was entered at Trinity college, his uncle, with fome others who had written against the covenant, having the year before been ejected from Peter-house. His father having fuffered much in his estate by his adherence to King Charles, Isaac's chief support was at first from the generofity of Dr. Hammond, for which he has expressed his gratitude in a Latin epitaph on his benefactor. In 1647 he was chosen a scholar of the house; and though he always continued a warm loyalist, and would not take the covenant, yet his behaviour was such that he gained the good-will and effeem of his superiors. He afterwards fubscribed the engagement; but soon after repenting of what he had done, he went back to the commissioners to declare his disfatisfaction, and got his name erased out of the list. In 1648 he took the degree of bachelor of arts, and the year following was chosen fellow of the college. After his election, finding the times not favourable to his views in the church, he turned his thoughts to the profession of physic, and for some years bent his studies that way. He particularly made a great progress in anatomy, botany and chemistry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied to the study of divinity, to which he conceived himself obliged by the oath he had taken on his admission to his fellowship. While he read Scaliger on Eusebius, he perceived the dependence of chronology on aftronomy, which put him upon reading Ptolemy's Almagest; and finding this book, and the whole science of astronomy, to depend upon geometry, he made himself master of Euclid's Elements, and from thence proceeded to the other ancient mathematicians. In 1652 he commenced mafter of arts, and the enfuing year was incorporated in that degree at Oxford.

When Dr. Duport resigned the chair of Greek professor, he recommended his pupil, Mr. Barrow, for his successor, who, in his probation exercise, shewed himself equal to the character given by this gentleman; but being suspected to be a favourer of Arminianism.

nianism, he obtained it not. This disappointment, it is thought. helped to torward his defire of feeing foreign countries, and in order to execute his design, he was obliged to sell his books. He left England June 1655, and went for Paris, where he found his father; and out of his small stock he afforded him a seasonable supply. He gave his college an account of his journey in a poem, together with fome curious and political observations in a letter, both written in The enfuing fpring he went to Leghorn, with an intention to proceed to Rome; but stopped at Florence, where he had the advantage of perufing feveral books in the great duke's library, and of converling with Mr. Filton, the librarian. Here the straitness of his circumstances must have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generoully furnished him with money. He was extremely defirous to fee Rome; but the plague then raging at that city, he took ship at Leghorn, Nov. 6, 1656, for Smyrna. In this voyage the ship was attacked by an Algerine pirate; and though he had never feen any thing of a fea fight, he flood to the gun appointed him with great courage, being, as he faid himfelf, not fo much afraid of death as flavery. The corfair, perceiving the flout defence the ship made, sheered off. At Sinyrna, he met with a most kind reception from Mr. Bretton, the English conful, upon whose death he afterwards wrote a Latin elegy. From thence he proceeded to Constantinople, where he received the like civilities from Sir Thomas Bendish, the English ambassador, and Sir Jonathan Dawes, with whom he afterwards preferved an intimate friendship. At Constantinople he read over the works of St. Chryfostom, once bishop of that see, whom he preferred to all the other fathers. When he had been in Turkey somewhat more than a year, he returned to Venice; from thence he came home, in 1649, through Germany and Holland. Soon after his return to England, the time being now somewhat elapsed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was episcopally ordained by Bishop Brownrig. At the restoration of Charles II. his friends expected, as he had fuffered and merited fo much, he would be immediately preferred, but their expectations came to nothing; which made him complain, in two Latin verses, that no person more fincerely withed for his majefty's return, and none felt less the effects thereof. However, he wrote an ode on the occasion, wherein he introduces Britannia congratulating the king on his return. In 1660 he was chosen to the Greek professorship at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles; but he altered his intention, and made choice of Aristotle's Rhetoric. These lectures having been lent to a friend, who never returned them, are irrecoverably loft. July the 16th, 1662, he was elected pro'esfor of geometry in Gresham college, by the recommendation of Dr. Wilkins, matter of Trinity college.

college, and afterwards bithop of Chefter. His Latin inaugural oration is extant, in the fourth volume of his works. This fame year he wrote an epithalamium on the marriage of King Charles and Queen Catharine, in Greek verse. Upon the 20th of May, 1663, he was elected a fellow of the Royal Society, in the first choice made by their council after their charter. The same year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon him for the first professor; and though the two professorships were not inconsistent with each other, he chose to resign that of Gresham

college, which he did May the 20th, 1664.

In 1609 he religned his mathematical chair to his learned friend Mr. Isaac Newton, being now determined to give up the study of mathematics for that of divinity. Upon quitting his professorship, he was only a fellow of Trinity college till his uncle gave him a small finecure in Wales, and Dr. Seth Ward, bishop of Salisbury, conferred upon him a prebend in his church. In 1670 he was created doctor in divinity by mandate, and on the promotion of Dr. Pearson, master of Trinity college, to the see of Chester, appointed to succeed him by the king's patent, bearing date the 13th of February, 1672. When the king advanced him to this dignity, he was pleased to say, He had given it to the best scholar in England." In 1675 he was chosen vice chancellor of the university. He died of a fever the 4th of May, 1677, and was buried in Westminster abbey, where a monument was erected to him by the contribution of his friends. He published several works on mathematical subjects.

BARRY (JAMES), lord baron of Santry, was descended from the princes of Wales, by a female line. He was educated in the study of the law, and, being called to the bar, practifed his profession for feveral years, with great reputation and fuccess. In 1629 the king thought him a proper perfon on whom to confer the office of his majesty's serjeant at law, for the kingdom of Ireland, at a yearly fee of twenty pounds ten shillings sterling, and in as full a manner as the same office was granted before to Sir John Brereton, Knight. This was a prelude only to his future advancement; for the lord Wentworth, afterwards earl of Strafford, found him in this post when he first arrived lord deputy of Ireland, and foon discovered his abilities, and took him under his protection. His excellency laid hold of the first opportunity he had to promote him; and accordingly, on the 5th of August, 1634, he obtained a grant of the office of fecond baron of the exchequer of Ireland, to hold during pleafure, with fuch fees, rewards, and profits, as Sir Robert Oglethorpe, Sir Lawrence Parsons, Sir Gerard Lowther, or any other second baron did or ought to receive; and he foon after received the honour of knighthood. He obtained this favour, notwithstanding a powerful recommendation from England in behalf of another; and it was

merely the fruit of the lord Wentworth's friendship, of which he had occasion soon after of making a public acknowledgment. In the times that followed, in the year 1640, when the parliament of Ireland were upon the point of fending over a committee of their body to England; to impeach the earl of Strafford, he joined all his weight and interest with Sir James Ware, and other members of the house of commons, to oppose those measures; though the torrent was fo violent, that all he and his party could do to flop it was vain and fruitless, and he had nothing left him but prayers to avert the fate of his noble friend. Times of distraction and confusion afforded only a few opportunities to gentlemen of the long robe to display their talents in; the gown, upon such occasions, must give way to the fword; and therefore we hear not much of our baron during the long course of the rebellion, till a little before the restoration of King Charles II. in the year 1660, when he was appointed chairman of the convention which voted his majeffy's restoration without any previous conditions, in which refolution no doubt he was instrumental, fince we find his majesty took his merit into consideration a very short time after; for on the 17th of November that year, the king issued a privy-seal for advancing him to the office of chief justice in the king's bench in Ireland, and another on the 18th of December following, in confideration of his eminent fidelity and zeal thewn in his majesty's service, for creating him lord baron of Santry in the kingdom of Ireland, to him and the heirs male of his body; and separate patents accordingly passed on the 8th of February enfuing, and he was prefently after called unto the privy council. He died in March, 1672.

BARTHIUS (CASPAR), a very learned writer, was born at Custrin in Brandenburg, 1587. His father was professor of civil law at Francfort upon the Oder, counfellor to the elector of Brandenburgh, and his chancellor at Custrin. Having discovered in his fon very early marks of genius, he provided him with proper mafters; but he enjoyed only a little time the pleasure of feeing the fruits of his care, for he died in 1597. Cafpar, at twelve years of age, translated David's Pfalms into Latin verse of every measure, and published several Latin poems. Upon the death of his father he was fent to Gotha, then to Eisenach, and afterwards, according to custom, went through all the different universities in Germany. When he had finished his studies he began his travels; he visited Italy, France, Spain, England, and Holland, improving himself by the conversation and works of the learned in every country. He fludied the modern as well as ancient languages; and his translations from the Spanish and French shew that he was not content with a superficial knowledge. Upon his return to Germany, he took up his residence at Leipsic, where he led a retired life, his pasfron for study having made him renounce all fort of employment. Barthius

Barthius formed early a resolution of disengaging himself entirely from worldly affairs and profane studies, in order to apply himself wholly to the great business of salvation; he did not, however, put this design in execution till towards the latter end of his life, as appears from his "Soliloquies," published in 1654. He died September 1658, aged 71. His principal works are his "Adversaria," in solio, and his "Commentaries upon Statius and Claudian," in quarto.

BARTHOLIN (CASPAR), was born 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave proof of his capacitity, for in fourteen days he learned to read perfectly. At thirteen he composed Greek and Latin orgions, and pronounced them in public; and at eighteen he went to study in the university of Copenhagen. In 1603 he removed to Rostock, and thence to Wirtemberg. He continued three years in this last place, where he applied himself to philosophy and divinity with so much assiduity, that he rose always before break of day, and went to bed very late. When he had finished his studies, he took the degree of master of arts in 1607.

Bartholin now began his travels; and after having gone through part of Germany, Flanders, and Holland, he passed over to England, whence he returned to Germany, in order to proceed to Italy. After his departure from Wirtemberg he had made physic his principal fludy, and he neglected nothing to improve himself in the different universities through which he passed. He received every where marks of respect; at Naples, particularly, they solicited him to be anatomical professor, but he declined it; at France he was offered the Greek professorship at Sedan, which he also refused. -After he had travelled as far as the frontiers of Spain, he returned to Italy, in order to perfect himself in the practice of medicine. went from thence to Padua, where he applied with great care to anatomy and diffection. After some stay in this place, he removed to Basil, where he had studied physic some time before; and here he received his doctor's degree in physic, in 1610. From thence he went to Wirtemberg and Holland, and intended to have extended his travels still farther, had he not been appointed professor of the Latin tongue at Copenhagen; but he did not enjoy this long, for at the end of fix months, in 1613, he was chosen professor of medicine, which was much more adapted to his qualities and disposition. He held his professorship eleven years, when he fell into an illness which made him despair of life: in this extremity he made a yow and promife to Heaven, if he was restored to health, that he would apply himself to no other study than that of divinity. He recovered, and kept his promife. Conrad Aslach, the professor of divinity, dying some years after, Caspar was appointed his successor, the 12th of March, 1624: the king also gave him the canonry of Roschild

Roschild. He died of a violent cholic, the 13th of July, 1029, at Sora, whither he had gone to conduct his eldest son. He lest several small works, chiefly on metaphysics, logic, and rhetoric.

BARTHOLIN (THOMAS), fon of Caspar, a famous physician, was born at Copenhagen, the 20th of October, 1616. After some years study in his own country, he went to Leyden in 1637, where he Rudied physic for three years. He travelled next to France, where he refided two years at Paris and Montpeller, in order to improve himself under the famous physicians of those two universities. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and respect, and was made a member of the Incogniti, by John Francis Loredan. After having vifited most parts of Italy, he went to Malta. From thence he returned to Padua, and next to Basil, where he received his doctor's degree in physic, the 14th of October, 1645. The year following he returned to his native country, where he did not remain long without employment; for, upon the death of Christopher Longomontan, the professor of mathematics at Copenhagen, he was appointed his fuccessor, in 1647. In 1648 he was named to the anatomical chair, an employment more fuited to his genius and inclination, which he discharged with great assiduity for thirteen years. His intense application having rendered his constitution very infirm, he refigned his chair in 1661, and the king of Denmark allowed him the title of honorary professor. He retired to a little estate he had purchased at Hagested, near Copenhagen, where he intended to spend the remainder of his days in peace and tranquillity. An unlucky accident, however, disturbed him in his retreat: this house took fire in 1670, and his library was destroyed, with all his books and manuscripts. In consideration of this loss, the king appointed him his phylician, with a handsome falary, and exempted his land from all taxes. The university of Copenhagen were likewise touched with his misfortune, and appointed him their librarian; and in 1675 the king honoured him still farther, by giving him a feat in the grand council of Denmark. He died the 4th of December, 1680. He has left feveral works on anatomy.

BARTON (ELIZABETH), commonly called "The Holy Maid of Kent," was a religious impostor in the reign of Henry VIII. whose history may be very editying. She was a servant at Aldington, in Kent, and had long been troubled with convulsions, which distorted her limbs and countenance in the strangest manner, and threw her body into the most violent agitations; and the effect of the disorder was such, that even after she recovered she counterfeited the same appearance. Masters, the minister of Aldington, with other ecclesiastics, thinking her a proper instrument for their purpose, persuaded her to pretend that what she said and did was by a Vol. I.

supernatural impulse, and taught her to act her part in the most perfect manner. Thus she would lie as it were in a trance for some time; then, coming to herfelf, after many strange contortions, would break out into pious ejaculations, hymns, and prayers; fometimes delivering herfelf in fet speeches, sometimes in uncouth monkish rhymes. She pretended to be honoured with visions and revelations, to hear heavenly voices, and the most ravishing melody. She declaimed against the wickedness of the times, against herefy and innovations; exhorting the people to frequent the church, to hear mailes, to use frequent confessions, and to pray to our lady, and all the faints. All this artful management, together with great exterior piety, virtue, and austerity of life, not only deceived the vulgar, but many far above the vulgar, fuch as Sir Thomas More, Bishop Fisher, Archbishop Warkam; the last of whom appointed commissioners to examine her. She was now instructed to. fay, in her counterfeit trances, that the bleffed Virgin had appeared to her, and affured her that she should never recover, till she went to visit her image, in a chapel dedicated to her in the parish of Alding-Thither the accordingly repaired, proceffionally, and in pilgrimage, as it were, attended by above three thousand people, and many persons of quality of both sexes. There she fell into one of her trances, and uttered many things in honour of the faints, and the Popish religion: for herself she said, that, by the inspiration of God, she was called to be a nun, and that Dr. Bocking was to be her ghostly father. Dr. Bocking was a canon of Christ-church, in Canterbury, and an affociate in carrying on the imposture. Meanwhile, the archbishop was so satisfied with the reports made to him about her, as to order her to be put into the numbery of St. Sepulchre, Canterbury; where she pretended to have frequent inspirations and visions, and also to work miracles for all such as would make a profitable vow to our Lady, at the aforesaid chapel, in the parish of Aldington.

The priests, her managers, having thus succeeded in the imposture, now proceeded to the great object of it; and Elizabeth Barton was directed publicly to announce, how God had revealed to her, that "in case the king should divorce Queen Catherine of Arragon, and take another wife during her life, his royalty would not be of a month's duration, but he should die the death of a villain." Bishop Fisher, and others, in the interest of the queen, and of the Romish religion, hearing of this, held frequent meetings with the nun and her accomplices, and at the same time seduced many persons from their allegiance, particularly the fathers and nuns of Sion, the Charter-house, and Sheen, and some of the observants at Richmond, Greenwich, and Canterbury. One Peto, preaching before the king at Greenwich, denounced heavy judgments against him to his sace; telling him, that "he had been deceived by many lying prophets, while himself, as a true Micaiah, warned him, that the dogs should lick his blood, as they had licked the blook of Ahab." Henry bore this outrageous infult with a moderation very remarkable for him: but, to undeceive the people, he appointed Dr. Curwin to preach before him the Sunday following, who justified the king's proceedings, and branded Peto with the epithets of "rebel, flanderer, dog, and traitor." Curwin, however, was interrupted by a friar, and called "a lying prophet, who fought to establish the succession to the crown upon adultery;" and he proceeded with such virulence, that the king was obliged to interpose, and command him to be silent: yet, though Peto and the friar were afterwards summoned before the council, they were only reprimanded for their insolence.

Encouraged by this lenity of the government, the ecclefialtics in this conspiracy resolved to publish the revelations of the non, in their fermons, throughout the kingdom: they had communicated them to the pope's ambaffadors, to whom also they introduced the maid of Kent; and they exhorted Queen Catharine to perfift in her refolutions. At length this confederacy began to be a very ferious affair, and Henry ordered the maid and her accomplices to be examined in the flar-chamber. Here they confessed all the particulars of the imposture, and afterwards appeared upon a scaffold erected at St. Paul's Cross, where the articles of their confession were publicly read in their hearing. Thence they were conveyed to the Tower, until the meeting of parliament; who, having confidered the affair, pronounced it a conspiracy against the king's life and crown. nun, with her confederates, masters Bocking, Deering, &c. were attainted of high treason, and executed at Tyburn, April 20, 1534; where the confessed the imposture, laying the blame on her accomplices the priefts, and craving pardon of God and the king.

BARWICK (JOHN), an eminent English divine in the seventeenth century, and dean of St. Paul's, was born at Wetherslack, a little village in Westmoreland, the 20th of April, 1612. He was fent to Sedberg school in Yorkshire, where, under the care of a tolerable mafter, he gave early marks both of genius and piety. the year 1631, and the eighteenth of his own age, he was admitted of St. John's college at Cambridge, under the tuition of Mr. Thomas Fothergill, who proved at once a guardian and a preceptor, supplying his necessities as well as instructing him in learning. In 1635, he became bachelor of arts, and April the 5th, 1636, he was created fellow. In 1638, he took the degree of master of arts. When the civil war broke out, and the king wrote a letter to the upiversity, acquainting them that he was in extreme want, Mr. Barwick concurred with those loyal persons who first sent him a small Supply in money, and afterwards their college plate, and upon information had, that Mr. Cromwell, afterwards the Protector, lay with a party of foot at a place called Lower Hedges, between Cambridge and Huntington, in order to make himself master of this 3 C 2 fmall

fmall treasure, Mr. Barwick made one of the party of horse which conveyed it through by-roads fafely to Nottingham, where his majesty had set up his standard. By this act of loyalty the parliament was fo provoked, that they fent Cromwell with a body of troops to quarter in the university, where they committed such outrages, as would scarcely have been credible in succeeding times, if Mr. Barwick, in conjunction with many other learned members of that celebrated fociety, had not transmitted an authentic account of them to posterity. Mr. Barwick also published a piece against the Covenant, and having thereby provoked fuch as were then in power, he thought proper to retire to London, there to render all the fervice that he was able to the royal cause. Soon after he settled there, he was intrusted with the management of the king's most private concerns, and carried on with great fecrecy a constant correspondence between London and Oxford, where the king's head quarters then were: a nice and arduous employment, and for which there never was a man better fitted than he. When his majesty came to be confined in Carifbrook castle, in the isse of Wight, so closely, that guards were posted at all the avenues to his chamber, and even at his windows, to prevent his having any correspondence, Mr. Creffet, who was placed about him, through the dextrous management of Mr. Barwick, defeated all their diligence, and preserved his majesty a free intercourse with his friends: for this purpose he first deposited with Mr. Barwick a cypher, and then hid a copy of it in a crack of the wall in the king's chamber. By the help of this cypher, the king both wrote and read many letters every week, all of which palled through the hands of Mr. Barwick. He likewise was concerned in a very well laid defign for procuring the king's escape, which however was unluckily disappointed.

When the king was murdered, and the royal cause seemed to be desperate, Mr. Barwick still kept up his spirits, and though harassed. with a continual cough, followed by a spitting of blood, and afterwards by a confumption of his lungs, yet would not interrupt the daily correspondence he maintained with the ministers of King Charles II. He was afterwards committed to the Tower, and put in a dungeon, where he was not only kept from pen, ink, and paper, and all books but the bible, with restraint from feeing any person except his keepers, but, as an additional punishment, had boards nailed before his window to prevent the coming in of the In this melancholy fituation he remained many months, during which time the diet he used was herbs or fruit, or thin watergruel made of oat-meal or barley, with currants boiled in it, and fweetened with a little fugar, by which he recovered beyond all expectation, and grew plump and fat. A cure fo perfect, and withal fo ffrange, that many physicians have taken notice of it in their writings, as a most pregnant instance of the power of temperance even in the most inveterate diseases. While he was thus thut up,

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his friends laboured incessantly for his service and relief, and his majesty King Charles II. for whom he thus suffered, gave the highest testimonies of his royal concern for so faithful a subject. fifteen months passed in this strict confinement, Mr. Otway, and some other friends, procured a warrant from President Bradshaw to visit him, who were not a little surprised to find him so lusty, and in fo good health, whom they had feen brought fo low, as to engage this very Mr. Otway to take care of his burial. Through the friendly intercession of Mr. West, the lieutenant of the Tower, he was discharged on the 7th of August, 1652. When the church of England was restored in all it's beauty by King Charles II. the deans and chapters revived, Dr. Barwick, according to his usual modesty, contented himself with recommending his tutor, old Mr. Fothergill, to a prebend in the cathedral church of York: but as to himself, he would have rested content with the provision made for him by his late patron the bithop of Durham, who had given him the fourth stall in his cathedral, and the rectories of Wolfingham, and Houghton in le Spring. Being made dean of St. Paul's, he took possession of the deanery about the middle of October, 1661, and found, as he expected, all in very great diforder with respect to the church itself, and every thing that concerned it. He set about reforming these abuses with a truly primitive spirit, and prosecuted with great vigour the recovery of fuch revenues, as in the late times of distraction had been alienated from the church; though with respect to his own particular concerns, he was never rigid to any body, but frequently gave up things to which he had a clear title. He was appointed one of the nine affiftants to the twelve bishops, commissioned to hold a conference with the like number of presbyterian ministers upon the review of the liturgy; which conference was held at the bishop of London's lodgings in the Savoy. He was also by the unanimous suffrage of all the clergy of the province of Canterbury, affembled in convocation, chosen prolocutor on the 18th of February, 1661: in which high office he behaved himself in such a manner, as added even to the great reputation he had before acquired. His application, however, to the discharge of so many and fo great duties brought upon him his old distemper, so that In November, 1662, he was confined to his chamber: he heightened his disease by officiating at the sacrament the Christmas-day following, after which he was feized with fuch a violent vomiting of blood, that he brought up whole basons full. Upon this he was advifed to a change of air, for the enjoyment of which he retired to Therfield in Hertfordshire, of which he was rector, but finding himself there too far from London, he returned to Chiswick, where he in some measure recovered his health. As soon as he found he had a little strength, he applied himself there to the putting in order the archives of St. Paul's church, and so threw himself down again, This was followed by an extraordinary flux of blood, which renderTherfield. When he first found his health declining, he made choice of and procured this living, intending to have refigned his deanery and office of prolocutor, to those who had vigour enough to discharge them, and to spend the remainder of his days in the discharge of his pastoral office, to which he thought himself bound by his taking orders. But Providence prepared for him a still more quiet mansion; for coming upon some extraordinary occasion to London, he was seized with a pleurify, which carried him off in three days. He was attended in his last moments by Dr. Peter Gunning, afterwards bishop of Ely, and as he lived, so he died with all the marks of an exemplary piety, on the 22d of October, 1664.

BARWICK (PETER), physician in ordinary to King Charles II. He was brother to John before mentioned, and was born fome time in the year 1619, at Wetherflack in Westmoreland. He went to the same grammar school with his elder brother, till such time as he was fitted for the university, when he removed to St. John's college in Cambridge. This was about the year 1637, and he continued there about fix years, being much farthered in his studies, by the care taken of him by his brother. In 1642, being then in the twenty-fourth of his age, he took his degree of bachelor of arts. In 1644, he was nominated by the bishop of Ely, to a fellowship of St. John's, in his gift. In 1647, he took his degree of master of arts, applying himself then affiduously to the study of physic. In 1655, he was created doctor of physic, and two years atterwards, being then near forty, he took a house in St. Paul's Church-yard, and much about the same time, married the widow of an eminent merchant, who was a near relation of Archbishop Laud's. Being thus fettled, he foon gained a very great repute in the city, for his skill in his profession, as amongst the learned, by his judicious Defence of Dr. Harvey's Discovery of the Circulation of the Blood, which was then, and is still admired as one of the best pieces written upon that subject. After the Restoration in 1660, he was made one of the king's physicians in ordinary, and in the year following, received a still stronger proof of his majesty's kind sense of his own and his brother's services. On the eighth of May, 1661, Dr. Gilbert Sheldon, then bishop of London, with several other bishops, deans, archdeacons, &c. met in the morning at our author's house, and proceeded thence to the cathedral of St. Paul's in order to open the convocation. In 1666, being compelled by the dreadful fire to remove from St. Paul's Church-yard, where he had remained all the time of the plague, and been very active and ferviceable in his profession, he thought proper to take another house near Westminster-Abbey, for the fake of being near that cathedral, to which he constantly reforted every morning at fix o'clock prayers. He was a very diligent physician, and remarkably successful in the small pox.

and in most kinds of fevers. Yet he was far from making money the main object of his care; for during the many years that he pracrifed, he not only gave advice and medicines gratis to the poor, but likewise charitably administered to their wants in other respects. He was very kind to all who had fuffered for the royal cause, to which he was a conftant votary all his life; and with a view to it's fervice, in 1671, he drew up in Latin, which he wrote with unufual elegance and purity, the Life of the Dean his brother, and took care to deposit it, and the original papers serving to support the facts therein mentioned, in the library in St. John's college at Cam-Twenty years after this, when our author was in the feventy-fourth year of his age, and his eye-fight fo much decayed, that he was forced to make use of the hand of a friend, he added an appendix in defence of the Eikon Basilike, against Dr. Walker, who was very well known to him, and of whom in that treatife he has given a very copious account. This piece of his is written with a good deal of asperity, occasioned chiefly by the frequency of scurrilous libels against the memory of Charles I. To this appendix, our author, as well as he could, subscribed his name. In 1694, growing quite dark, and being befides frequently afflicted with fits of the stone, he gave over practice, and dedicated the remainder of his life to the fervice of God, and the conversation of a few intimate friends, amongst whom Dr. Busby, the ever-famous master of Westminster school, was one. From this sedentary course of life, his old distemper the stone grew very much upon him, and toward the end of August, 1705, being seized with a vomiting and loosenels, followed with an intermitting fever, and in a few days, with a great and fudden evacuation of blood, he exchanged this life for a better, the fourth of September, the fame year, in the eighty-fixth year of his age.

BASIER, or BASIRE (ISAAC), a learned and active divine in the feventeeenth century, was born in the ifle of Jerfey, in the year For fome time he was mafter of the college or free-school at Guernsey: but, at length, became chaplain to Thomas Morton, bithop of Durham, who gave him the rectory of Stanhope, and the vicarage of Egglescliff, both in the county of Durham. In July 1640, he had the degree of doctor of divinity conferred upon him at Cambridge, by mandate; and was incorporated in the fame at Oxford, the November following. About that time he was made chaplain in ordinary to King Charles I. On the 12th of December, 1643, he was installed into the seventh prebend in the church of Durham, to which he was collated by his generous patron Bithop Morton. The next year, on the 24th of August, he was also collated to the archdeaconry of Northumberland, with the rectory of Howick annexed. But he did not long enjoy these great preferments: for, in the beginning of the civil wars, being sequestered, pursevanted.

pursevanted, plundered, and forced to fly, he repaired to King Charles at Oxford, before whom, and his parliament, he frequently preached. In 1646, he had a licence granted him under the public feal of the university, to preach the word of God throughout England. Upon the furrender of the Oxford garrison to parliament, not caring to stay any longer within the British dominions, he refolved to make a virtue of necessity, and to go and propagate the doctrine of the English church in the East, among the Greeks, Arabians, &c. Leaving therefore his family in England, he went first to Zante, an ill ind near the Morea, where he made some stay; and had good fuccess in spreading among the Greek inhabitants the doctrine of the English church, the sum whereof he imparted to several of them, in a vulgar Greek translation of our Church Catechism. The effect of it was so remarkable, that it drew envy, and consequently persecution, upon him from the Latins. This occasioned his voluntary recess into the Morea, where the Metropolitan of Achaia prevailed upon him to preach twice in Greek, at a meeting of fome of his bishops and clergy, which was well taken. At his departure he left him a copy of the catechism above-mentioned. From thence, after he had patfed through Apulia, Naples, and Sicily again, (in which last, at Messina, he officiated for some weeks aboard a ship) he embarked for Syria; and after some months stay at Aleppo, where he had frequent conversation with the patriarch of Antioch, then resident there, he left a copy of our Church Catechism, translated into Arabic, the native language of that place. From Aleppo he went in 1652 to Jerusalem, and so travelled over all Palestine. At Jerufalem he received much honour, both from the Greeks and Latins. Returning to Aleppo, he passed over the Euphrates and went into Mesopotamia, Abraham's country, where he intended to send the Church Catechism in Turkish, to some of their bishops, who were mostly Armenians. This Turkish translation was procured by the care of Sir Thomas Bendyshe, the English ambassador at Constantinople. After his return from Mesopotamia, he wintered at Aleppo, where he received feveral courtefies from the conful, Mr. Henry Riley. In the beginning of the year 1653, he departed from Aleppo, and came to Constantinople by land, being fix hundred miles, without either fervant, or christian, or any man with him, that could fo much as speak the Frank language: yet, by the help of some Arabic he had picked up at Aleppo, he performed that journey in the company of twenty Turks, who used him courteously; the rather, because he was by the way physician to them and their friends. his arrival at Constantinople, the French Protestants there desired him to be their minister. And, though he declared to them his resolution to officiate according to the English liturgy, yet they orderly fubmitted to it, and promifed to fettle on him, in three responsible men's hands, a competent stipend. Upon the restoration of King Charles II. Dr. Basier was recalled by his majesty to England, in a

letter written to Prince Ragotzi. But this unfortunate prince dying foon after, of the wounds he received in a battle with the Turks at Gyala, the care of his folemn obsequies was committed to the doctor by his relict, Princess Sophia, whereby he was kept a year longer out of England. At length, returning in the year 1661, he was restored to his preferments and dignities; and made chaplain in ordinary to King Charles II. He wrote several books on divinity: Having for many years after the Restoration, quietly enjoyed his large revenues, he died on the 12th of October, in the year 1676, and in the sixty-ninth year of his age.

BASIL (St.) bishop of Cæsarea in Cappadocia, where he was born in the year 326. He received the first part of his education under his father. He went afterwards and studied under the famous Libanius at Antiochia and Constantinople, and from thence to Athens, where, finishing his studies, he returned to his native country in 355, and taught rhetoric. Some time after, he travelled into Syria, Ægypt, and Libya, to visit the monasteries of these countries; and the monastic life so much suited his disposition, that upon his return home he refolved to follow it, and became the first institutor thereof in Pontus and Cappadocia. Eusebius bishop of Cæfarea conferred the order of priesthood upon Basil, who soon after retired into his folitude, having had fome mifunderstanding with his bishop; however, he came to a reconciliation with him about three years after, and his reputation was at length fo great, that upon the death of Eusebius, in 370, he was chosen his succes-It was with some difficulty that he accepted of this dignity; and no fooner was he raifed to it, than the emperor Valens began to persecute him because he refused to embrace the doctrine of the Bafil was engaged in some contests relating to the division the emperor had made of Cappadocia into two provinces. Anthimus, bishop of Tayane, the metropolis of the new province, was defirous to extend his limits, which Bafil opposed. They contested chiefly about a little village named Zazime. Basil, in order to preferve it in his jurisdiction, erected a bishopric, and gave it to his friend Gregory de Nazianzen, but Anthimus took poslession before him, and Gregory, who loved peace, retired from thence. Bafil had also some disputes with Eustathius, and wrote several letters against him: he wrote likewise against Apollinaris, and had a there in all the disputes which happened in his time in the East concerning the doctrine of the church. He died the 1st of Jan. 379.

BASINGE (JOHN), more commonly known by the name of Basingstochius, or de Basingstoke, was born at Basingstoke, a town in the north part of Hampshire, and from thence took his surname. He was a person highly eminent for virtue and learning. For having very good natural parts, he so improved them by study, that he Vol. I.

became a perfect master of the Latin and Greek languages, and also an eminent orator, a complete mathematician, a subtil philosopher, and a found divine. The foundation of his great learning he laid in the university of Oxford, and, for his farther improvement, went to Paris, where he refided some years. Not fatisfied with that, he travelled to Athens, that agreeable feat of the mufes, and the mother of all polite literature, where he made many curious obfervations, and perfected himself in his studies, particularly in the knowledge of the Greek tongue. At his return from thence to England, he brought over with him feveral curious Greek manuscripts, and introduced the use of the Greek numeral figures into this kingdom. He became also a very great promoter and encourager of the fludy of that language, which was much neglected in thefe western parts of the world: and to facilitate it, he translated from Greek into Latin a grammar, which he entitled "The Donatus of the Greeks." He died in the year 1252,

BASKERVILLE (Sir Simon), knight, (of the ancient family of the Baskervilles in Herefordshire), an excellent scholar and eminent physician, famous for his skill in anatomy, and happy practice in the time of King James the First, and King Charles the First, born at Exeter, 1573, was the fon of Thomas Baskerville, an apothecary in that city, who observing an early love of knowledge and thirst after learning in his fon, gave him a proper education for the university, to which he was fent about eighteen years old, entering him in Exeter college in Oxford, on the 10th of March, 1591, putting him under the care of Mr. William Helm, a man no less famous for his piety than learning, under whose tutorship he gave such early proofs of his love of virtue and knowledge, that he was on the first vacancy elected fellow of that house, before he had taken his bachelor's degree in arts, which delayed his taking it, till July the 8th, 1596, to which he foon after added that of arts-mafter; and when he was admitted, had particular notice taken of him (according to our author's own words) for his admirable knowledge in humanity and philosophy. After this, viz. 1606, he was chosen senior proctor of the university; when he bent his study wholly to physic, in the knowledge of which useful faculty, he became a most eminent proficient, and was then in as great effeem at the university for his admirable knowledge in medicine, as he had been before for other parts of learning, taking at once by accumulation (on the 20th of June, 1611) both his degrees therein, viz. that of bachelor and doctor. After many years study and industry, leaving the univerfity, he came to London, where he became of great eminency in his profession; being a member of the College of Physicians, and for fome time also president thereof. His high reputation for learning, great skill and good success in physic, soon brought him in vogue at court, where he was fworn physician to King James the First, and afterwards to King Charles the First: with whom he was in such efteem

effect for his learning and accomplishments, that he conferred the honour of knighthood upon him. He died July the 5th, 1641, aged fixty-eight years.

BASKERVILLE (JOHN), a very ingenious artist of the present century, especially in letter-founding and printing, was born in January 1706, at Woverley, in Worcestershire, and was heir to an estate of about fixty pounds a year; the whole income of which estate, with an exemplary filial piety and generosity, he allowed to his parents till their deaths, which happened at an advanced age. He was brought up to no particular trade or profession; but acquired, early in life, a love for fine writing and cutting in stone, in which arts he attained to great proficiency. When he was about twenty years old, he commenced writing-mafter at Birmingham. In a little while his active genius, attentive to the improvements which were making in the riling manufactures of that industrious town, and formed for the invention of such improvements, led him to the japan business. This he carried on a long time with distinguished excellence and fuccess. Mr. Baskerville applied himself, in 1750, to letter-founding, the bringing of which to perfection cost him much labour, and was accompanied with a very large expence. From letter-founding he proceeded, in a few years, to printing. The first work published by him was an edition of Virgil, in royal quarto, which now fells for three guineas. Soon after this, he obtained leave, from the university of Cambridge, to print a Bible in royal folio, and editions of the Common Prayer in three fizes; for the permission of which he paid a great premium to that university. He afterwards printed Horace, Terence, Catullus, Lucretius, Juvenal, Sallust, and Florus in quarto royal, Virgil in octavo, and several books in 12mo. He published likewise some of our English classics. These publications rank the name of Baskerville with those persons who have the most contributed, at least in modern times, to the beauty and improvement of the art of printing. Indeed, it is needless to say to what perfection he has brought this excellent art. The paper, the type, and the whole execution of the works performed by him are the best testimonies of their merit. He died in January, 1775.

BASNAGE (JAMES), pastor of the Wallcon church at the Hague, born at Roan in Normandy, the 8th of August, 1653. His father, Henry Basnage, one of the ablest advocates in the parliament of Normandy, finding him of a promising genius, sent him very young to Saumur, where he studied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to dissuade him from engaging in the ministry. At seventeen years of age, after he had made himself master of the Greek and Latin authors, as well as the English, Spanish, and Italian languages, he went to Geneva, where

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he began his divinity studies under Mestrezat, Turretin, and Tronchin; and sinished them at Sedan, under the professors Jurieu and Le Blanc de Beaulieu. When he had completed his studies, he returned to Roan, where he was received as minister in 1676, in which capacity he remained till 1685, when the exercise of the Protestant religion being suppressed at Roan, he obtained leave of the king to retire to Holland. He settled at Rotterdam, and was a minister pensionary there till 1691, when he was chosen pastor of the Walloon church of that city. He had some disputes with M. Jurieu, which somewhat disturbed his repose, though they did

not interrupt his studies or labours.

In 1709, pensionary Heinsius got him chosen one of the pastors of the Walloon church at the Hague, intending to employ him not only in religious but in state affairs. He was employed in a secret negociation with marshal d'Uxelles, plenipotentiary of France at the congress at Utrecht; and he executed it with so much success, that he was afterwards entrusted with several important commissions, all which he discharged in such a manner as to gain a great character for abilities and address: upon which a celebrated writer has faid of him, that he was fitter to be a minister of state than of a parish. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the States. The Abbé du Bois, who was at the Hague in 1716, as ambaffador plenipotentiary from his most christian majesty, to negociaie a defensive alliance between France, England, and the States General, was ordered by the duke of Orleans, regent of France, to apply himself to M. Basnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717. As a reward for his fervice, he obtained the restitution of all his estate and esfects in France. M. Basnage kept an epistolary correspondence with several princes, noblemen of high rank, and ministers of state, both Catholic and Protestant, and with a great many learned men in France, Italy, Ger-The Catholics esteemed him no less than the many, and England. Protestants.

His constitution, which had been hitherto very firm, began to give way in 1722, and a complication of distempers carried him off the 22d of December, 1723.

BASNAGE (HENRY), fieur de Beauval, second son to Henry, and brother to James, applied himself to the study of the law, and was admitted advocate in the parliament of Roan, 1679. He did not attend the bar immediately upon his admission, but went to Valencia, where he studied under M. de Marville. Upon his return he practised with great reputation, till 1687, when the revocation of the edict of Nantz obliged him to sly to Holland, where he composed the greatest part of his works, and died March 29, 1710.

BASNET

BASNET (EDWARD), Dean of St. Patrick's, Dublin, was an active man at the time of the Reformation, and a privy counsellor to King Henry VIII. and King Edward VI. He was descended of an esquire's family, long seated at Eaton, in the county of Denbigh, in Wales, and had fome relations in Ireland, who probably came over with him; for we find no fuch names in history or records planted in Ireland before his time. He was prefented by King Henry VIII. to the vicarage of Swords, in the diocese of Dublin. on the 11th of May, 1535, during the vacancy of that fee, by the murder of Archbishop Allen, and this is the first promotion we find he had in Ireland; fo that in all probability he came over the year before, in the retinue and under the countenance of Sir William Skeffington, lord deputy. About the latter end of April 1537, he was elected by the chapter dean of the cathedral of St. Patrick's. Dublin, that dignity being void on the 8th of the fame month, by the death of Geoffry Fitche, his predecessor; and this promotion gave him a rank almost equal to the episcopal. He was stiled Sir Edward Basnet, and is so named in an act of parliament of that time; not that he had been dubbed a knight, but was called fo in the fame fense as those that are called Sirs, who have taken the first degree in an university. In 1544 a report was made by the lord deputy about the fingular merit of Dean Basnet from the crown. For this the king was pleased to reward him with a grant to him and his heirs of the castle, town, lands, and rectory of Kilternan, in the marches of the county of Dublin, to hold in capite by the fervice of one knight's fee for ever, and three thillings, Irish money, per annum, rent. In 1545, August the 20th, the king, as a mark of his royal indulgence, granted to the dean a particular favour, in which his chapter, under his countenance, was concerned, which is registered among the records of the deanery. He died in the first year of Queen Mary's reign.

BASSAN (JAMES DU PONT), a painter, was born 1510, in the village of Baffano, fituated in the republic of Venice. His father, Francis, instructed him in the first principles of his art; and the works of Titian and Parmesan, but above all a careful study of nature, enabled him to improve and display those happy talents he had for painting. He lived chiefly in the country, where he gave himself mostly to painting of landscapes and animals. He had made himself well acquainted with history; and having likewise a good deal of knowledge in polite literature, this surnished him with excellent subjects. He had great success in landscape and portraiture. He has also drawn several night pieces; but it is said he found great difficulty in representing seet and hands, and for this reason these parts are generally hid in his pictures. Annibal Carrache, when he went to see Bassan, was so sar deceived by the representation of a book drawn upon the wall, that he went to lay hold

of it. Bassan was also a great lover of music, and used to amuse himself with gardening; and amongst the plants which he reared, we are told that he would often intermingle the figures of serpents and other animals, drawn so much to the life, that one could hardly miss being deceived. He died at Venice, in 1592.

BASTWICK (Dr. JOHN), an English physician of the last century, who, however, was more diffinguished by the punishment he fuffered for writing, than for what he had written. He was born at Writtle, in Essex, 1593, and of Emanuel college, Cambridge; but leaving the university without a degree, he travelled for nine years, and was made doctor of phylic at Padua. He printed at. Leyden, 1624, a small piece, entitled, " Elenchus Religionis Pa-Afterwards, in England, he published, "Flagellum Pontificis et Episcoporum Latialium:" and though he declared, in the preface, that he intended nothing against such bishops as acknowledged their authority from kings and emperors, yet our English prelates, imagining that fome things in his book were levelled at them, he was cited before the high commission court, fined a thoufand pounds, and fentenced to be excommunicated, to be debarred the practice of physic, to have his book burnt, to pay costs of suit, and to remain in prison till he made a recantation. Accordingly, he was confined two years in the Gate-house, where he wrote "Apologeticus ad Præfules Anglicanos," &c. and a book called "The New Litany;" in which he taxed the bishops with an inclination to popery, and exclaimed against the severity and injustice of the high commission's proceedings against him. For this he was fentenced to pay a fine of five thouland pounds, to stand in the pillory in Palace-yard, Westminster, and there lose his ears, and to sufter perpetual imprisonment in a remote part of the kingdom. same sentence was, the same year, 1637, passed and executed upon Prynne and Burton. Bastwick was conveyed to Launceston castle, in Cornwall, and thence removed to St. Mary's castle, in the isle of Scilly, where nobody, not even his wife, was permitted to vifit him. The house of commons, however, in 1640, ordered him, as well as the others, to be brought back to London; and they were attended all the way thither by vast multitudes of people, with loud acclamations of joy. The several proceedings against them were voted illegal, unjust, and against the liberty of the subject, their sentence reverled, their fine remitted, and a reparation of five thousand pounds each to be made them out of the estates of the archbishop of Canterbury, the high commissioners, and other lords, who had voted against them in the Star-chamber.

BASSANTIN (JAMES), a Scots aftronomer, in the 16th century, whose writings have descrivedly transmitted his memory to posserity, was son of the laird of Bassantin in the Mers, and born

fome time in the reign of King James IV. He was fent while young to the univerfity of Glafgow, where, instead of applying himfelf to words, he studied things; and while other young men of his age were perfecting themselves in style, he arrived at a surprizing knowledge (for that time) in almost all branches of the mathematics. In order to improve himself in this kind of knowledge, and to gratify his passion for seeing other countries, he travelled, foon after he quitted the college of Glasgow, through the Netherlands, Switzerland, Italy, and Germany, fixing himself at last in France, where he taught the mathematics with applaufe, in the university of Paris. He fell in there with the common notions of the times, and was either credulous enough to entertain a good opinion of judicial aftrology, or had fo much address as to make the credulity of others useful to him, by supporting an erroneous system then in too great credit for him to demolifh, even if that had been his inclination, for the humour of believing such kind of predictions never ran fo strong as at this time, nor ran any where stronger than in that country. At last, having a defire to see his relations, and spend his remaining days in his own country, he resolved to quit France, where he had acquired a high reputation, and fome fortune, and returned home in the year 1562. It feems he made his journey through England; and as he was entering the borders of his native country, he met Sir Robert Melvil, a very worthy gentleman, and a most loyal and faithful servant to his unfortunate mistress, Mary queen of Scots, with whom he entered into a converfation on the then state of affairs, which gained him the reputation of being deeply verfed in those styled the occult sciences. good reason to believe, that our learned author was more a politician than a prophet, or else that he talked at random, and on talfe and precarious principles. He died in 1568.

BASSET (FULK), bishop of London in the reign of Henry III. was brother of Gilbert Baffet, one of the barons, who died by a fall from his horse, leaving behind him one only son, an infant, by whose death foon after the inheritance devolved to Fulk. In the year 1225 he was made provolt of the collegiate church of St. John of Beverly, and in 1230 dean of York. In December 1241 he was elected by the chapter of London bishop of that see, in the room of Roger Niger, both in regard of his family and his great virtues, and notwithstanding the king's recommendation of Peter de Egueblanche, bishop of Hereford. The see of Canterbury being vacant at the time of this prelate's election, he was not confecrated till the 9th of October, 1244, at which time the folemnity was performed at London, in the church of the Holy Trinity. In the year 1250 Bishop Basset began to have a warm dispute with Archbishop Boniface, concerning the right of metropolitical visitation; in the course of which he met with very rough treatment from the archbishop, and

and at last, after a long contest, thought it best to submit, and ackowledge his jurisdiction: but he succeeded better in the opposition he made to Rustand, the pope's legate, in 1255. In 1256 this prelate began to build the church of St. Faith, near that of St. Paul, on the spot which King John had formerly given to the bishops and chapter of London for a market. In the latter part of his life he is said to have inclined to the cause of the barons. He died of the plague in 1259, having sat near fifteen years from the time of his consecration.

BASTARD (THOMAS), was born at Blandford, in Dorset-Thire, and educated at Winchester school, from whence he removed to New College, in Oxford, where he was chosen perpetual fellow in the year 1588, and two years after took the degree of bachelor of arts: but indulging too much his talent for fatire, he was expelled the college for a libel. Not long after, being then in holy orders, he was made chaplain to Thomas earl of Suffolk, lord treasurer of England; through whose favour and interest he became vicar of Beer Regis, and rector of Amour, or Hamer, in his native country, having some time before taken the degree of master of arts. was a person of great natural endowments, well skilled in the learned languages, a celebrated poet, and, in his later years, an excellent preacher. His conversation was witty and facetious, which made his company courted by all ingenious men. Towards the latter end of his life, being disordered in his senses, and thereby brought into debt, he was confined in the prison in All-Hallows parish, in Dorchester, where he died in April, 1618.

BASTON (ROBERT), a poet of some note in the 14th century, was descended of a noble family, and born in Yorkshire, not far from Nottingham. In his youth he became a Carmelite monk, and afterwards prior of the convent of that order at Scarborough. He was likewise poet laureat, and public orator, at Oxford. King Edward I. in his expedition into Scotland in 1304, took Robert Baston with him, in order to celebrate his victories over the Scots; but our poet, being taken prisoner by the enemy, was obliged by torments to change his note, and sing the successes of Robert Bruce, who then claimed the crown of Scotland. Our author's poetry was somewhat barbarous, but not contemptible for the age in which he lived. He died about 13 o.

END OF VOL. I.



